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OF

THE ANCIENT EGYPTIANS.

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DERIVED FROM A COMPARISON OF

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WITH THE ACCOUNTS OF ANCIENT AUTHORS.

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F.R.G.S. M.R.S.L. M.I.B.A. &c.

AUTHOR OF "A GENERAL VIEW OF EGYPT, AND TOPOGRAPHY OF THEBES," ETC.

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202. Plate 75. Birds, snakes, and some insects, from the Sculptures.
277. Plate 76. Coronation of the king. (*Vide* Vol. III. p. 287.) On fig. G. 18. see the procession given from Clemens in p. 279., "persons bearing loaves of bread." From fig. H. 3. it appears that the statue of the reigning king is indicated by one of the royal caps; the same occurs in the upper line of statues, though not at L. 13.
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other emblems. On the right of the picture is the king Remeses the Great, standing in the form of Pthah under a shrine, which seems to represent one of the avenues between the central and lateral columns of the Hall of Assembly. He holds in his hand a palm branch with a frog the emblem of years with incipient life; and over the arm which holds forth the sign of Life is the representative of the God Ombte. The palm branch is again repeated, behind which the jackal of Anubis (or of Macedo?) stands on a perch, supported by the emblem of Life, accompanied by a sacred symbol usually bore in great processions, also on a perch held up by arms proceeding from the emblem of Purity. The Goddess Milt, standing on the golden house, stretches forth her hand towards the king as he runs forward; the whole being apparently connected with the Panegyries or Great Assemblies, which were held in the temple, and over which the sovereign presided. The God himself is sometimes introduced, into whose presence the king is shown to be hastening; and the dedication of the temple frequently appears to be connected with part of the ceremony, as though it recorded the anniversary of its erection. The king here wears the cap of Lower Egypt; but on the corresponding side of the doorway, over which this subject is sculptured, he has that of the Upper Country: where, in lieu of Ombte, is Hor-Hat, and the vulture of Eilethyia is substituted for the asp of the Genius of Lower Egypt.

293. Plate 80. Investiture of a chief to the office of fan-bearer by putting gold necklaces round his neck. This calls to mind the arraying of Joseph in vestures of fine linen, and putting a gold chain about his neck. The king is Osirei, the father of Remeses the Great. He is seated under a canopy, holding the flagellum and crook of Osiris; and behind him is the Goddess of Truth or Justice.

343. Plate 81. A King slaying the enemies of Egypt.

363. Plate 82. Various offerings presented to the Gods. Fig. 1. The king crowned with the *pshent*, or double crown of

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Upper and Lower Egypt, presents incense to Re. A vase of libation and flowers are on the altar. Fig. 2. A peculiar ceremony, signifying the dedication of part of a temple. (*Vide* Woodcut, No. 470. p. 276.) Fig. 3. The king, wearing the crown of Upper Egypt, presents incense and libation; and the queen, fig. 4., holds forth two emblems of the office of the *Pallacides*, for which are often substituted two *sistra*. Figs. 8. and 9. The king kneeling presents silver images of his ancestors, which bear various offerings.

410. Plate 83. Great funeral procession of a royal scribe at Thebes. The beginning of this procession is in line 3., where persons bring various offerings, and a calf to be killed for the use of the poor. Then follow others bearing small closets for the statues of the Gods, or the ancestors of the deceased, chairs, tables, couches, and a chariot; next comes a led chariot; and in the 2d line are other persons carrying vases, boxes, images, insignia of office, fans, and other objects, together with a boat. In the uppermost line are the bearers of cases covered with palm branches; then female mourners, and a chest containing a sitting Cynocephalus on a sledge, followed by a high priest; after which is the coffin on a sledge, decked as usual with flowers; the procession closing with the friends or male relatives of the deceased. In the lowest line the funeral is supposed to pass over the lake. On the top of the cabin is the case containing the Cynocephalus; and in the small boat are the figures of the deceased and his sister seated under a canopy with a table of offerings before them, while a priest reads their eulogium, to show their claims to admission to the regions of the just. Having landed on the other side of the lake, the priest presents offerings, with incense and libation, before the mummies; and the female mourners throw dust upon their heads in token of grief.

415. Plate 84. Funeral procession crossing the Lake of the Dead at Thebes, and going thence to the tomb. The first boat (beginning on the left) contains the coffin,

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decked with flowers. A high priest presents incense before a table of offerings, and the females of the family lament the loss of their relative. This is preceded by two other boats, one having on board the female mourners, the other the male friends of the deceased; and two more contain persons, employed to carry offerings, boxes, chairs, and other objects appertaining to the procession. In one of them, at the upper part of the picture, are several men, who attended the funeral out of friendship and respect to the family, the same who follow the coffin in Plate 83. On arriving at the opposite shore, one of these boats has grounded; and being pushed back has struck a small skiff with its rudder, upsetting a table upon the rowers: one of the many proofs of the fondness of the Egyptians for caricature even in serious subjects. All matters being adjusted, the procession lands on the western shore of the lake, and proceeds to the necropolis, where the mummy is set up in the sepulchre of his ancestors. The high priest again offers incense and libation on an altar before the tomb,—a place where stone altars are frequently found; and prayers and lamentation for the deceased are offered by his assembled relatives and friends.

419. Plate 85. Another funeral procession to the tomb beneath the mountain of the Theban Necropolis. Figs. 3. and 4. are the same as mentioned in p. 418.; fig. 6. the sprinkler; fig. 9. holds the emblem alluded to in p. 386. Anubis, fig. 13., the type of Death, supports the mummy. Behind him is the tablet, or tombstone, mentioned in p. 481.; and fig. 15. is the tomb itself, at the end of the mountain, fig. 16.

421. Plate 86. A procession, in which palm branches are strewed in the way. Figs. 8. and 10. are two tables of offerings for the deceased and his wife, whose mummies, figs. 13. and 15., are attended by their relations. Among the offerings on the table, fig. 8., are the emblems mentioned in p. 386. Over the table is a napkin.

447. Plate 87. A soul condemned to return to earth under

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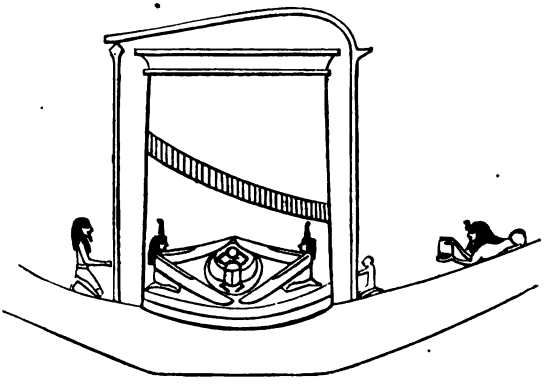
the form of a pig; having been weighed in the scales before Osiris, and "found wanting." Being placed in a boat, and accompanied by two monkeys, it is then dismissed from the precincts of Amenti, all communication with which is figuratively cut off by a man who hews away the ground with an axe after its passage.

448. Plate 88. Final judgment scene before Osiris, the judge of the dead, previous to the admission of the soul into the mansions of the blessed. Osiris is seated on his throne, attended by Isis and Nepthys; and before him are the Four Genii of Amenti standing on a lotus. Horus introduces the deceased, after his actions have been weighed in the scales of Truth, and recorded by Thoth. Anubis presides over the balance; and Cerberus is present, seated at the gates, into which the deceased is conducted by Horus, followed by his sister, who was probably also his wife.



One of the sacred Boats, or Arks, with two figures representing Cherubim.

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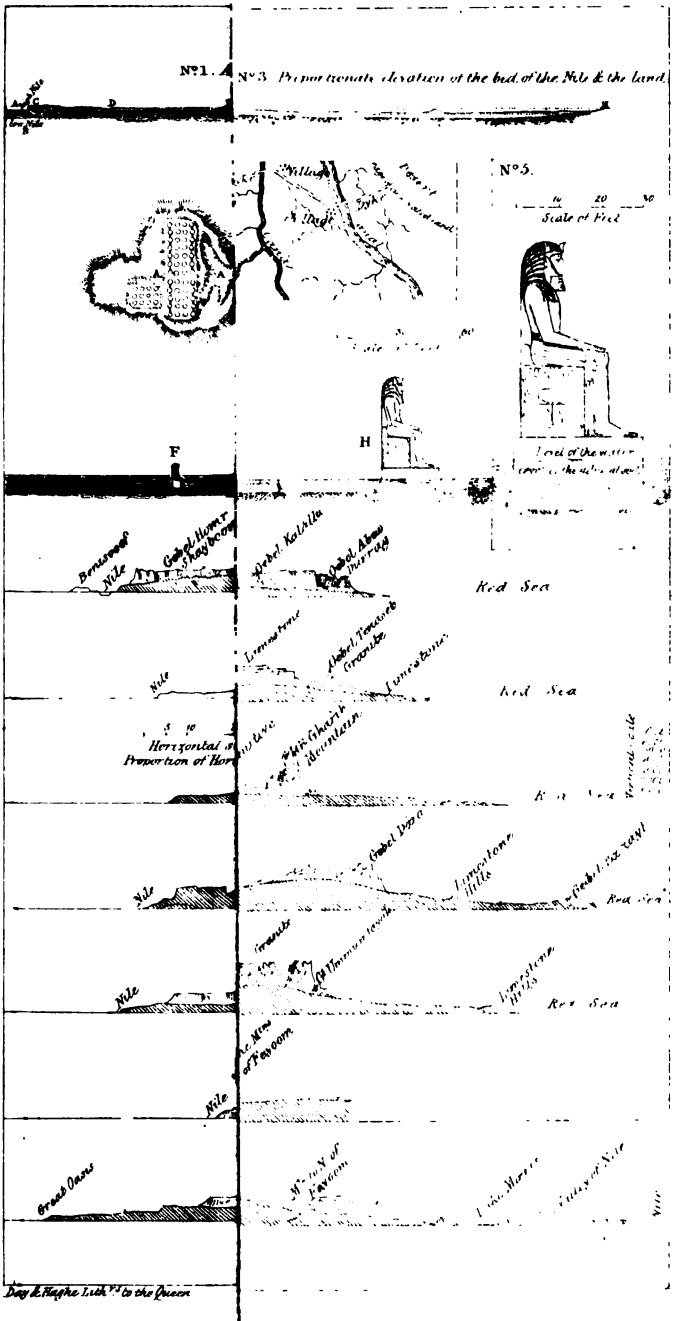
No 1.
No 3. Proportionate elevation of the bed of the Nile & the land
No 5.
Scale of Feet
Level of the water
Red Sea
Nile
Great Oasis
Day & Haghe Lith.rs to the Queen

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N°	HIERATIC	GLYPHIC	HIERATIC
1st	1		
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3d	3		
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7th	7		
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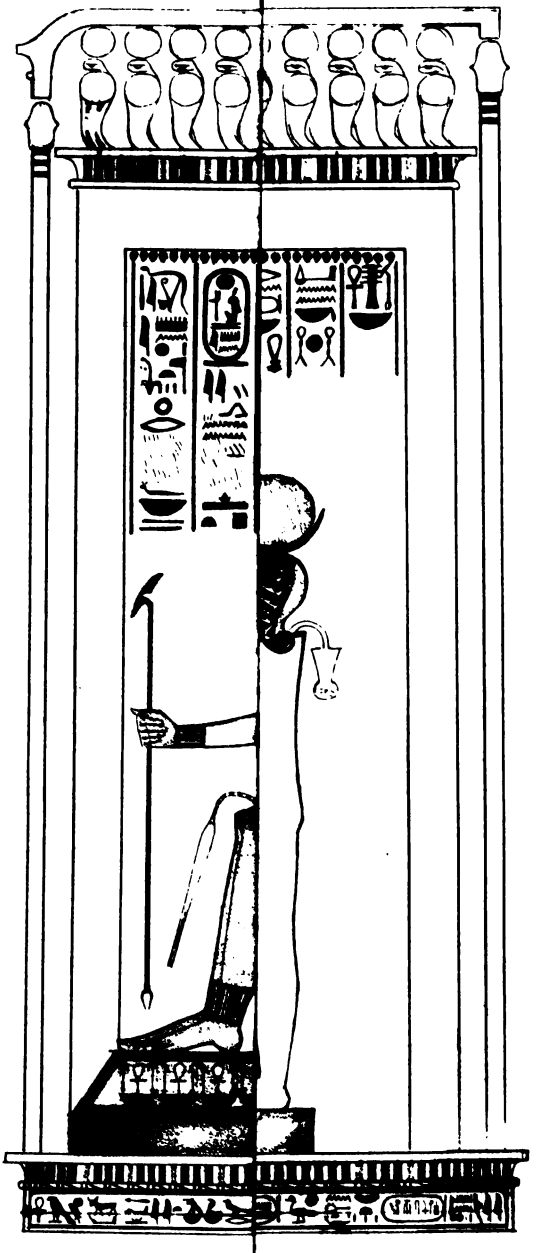

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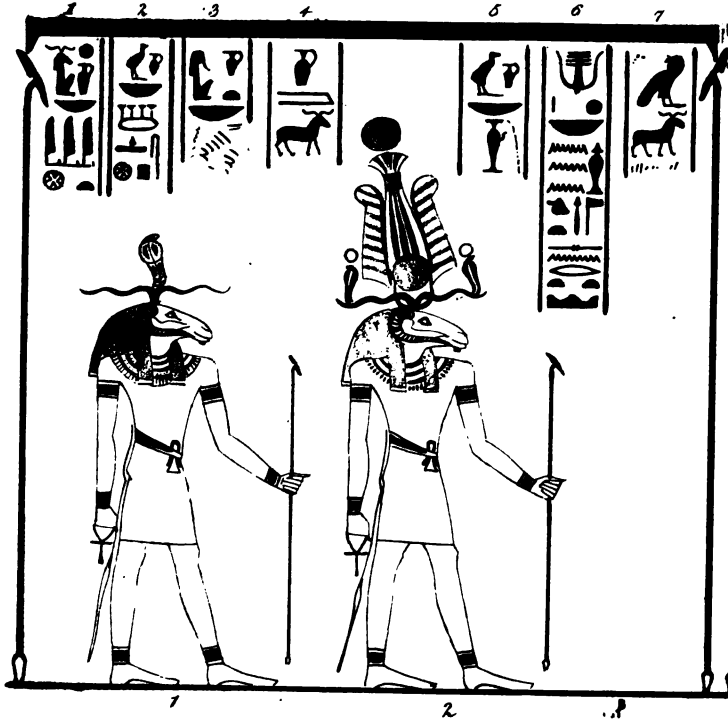

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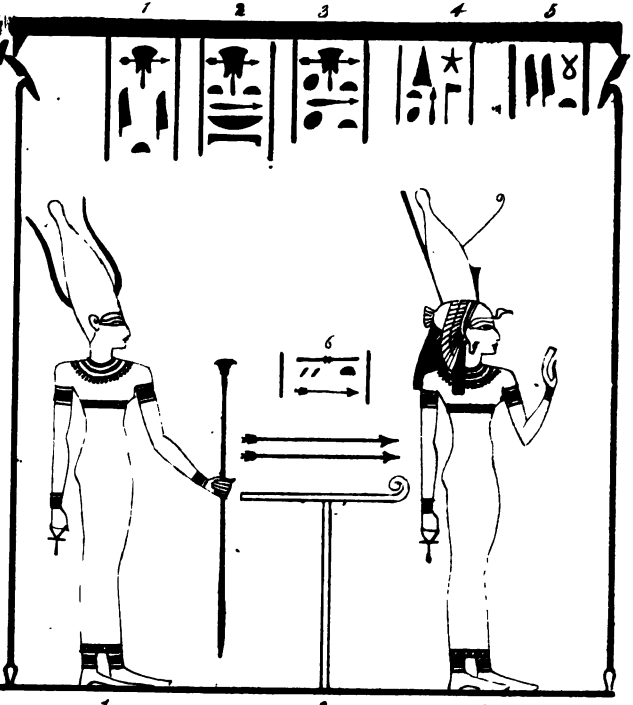

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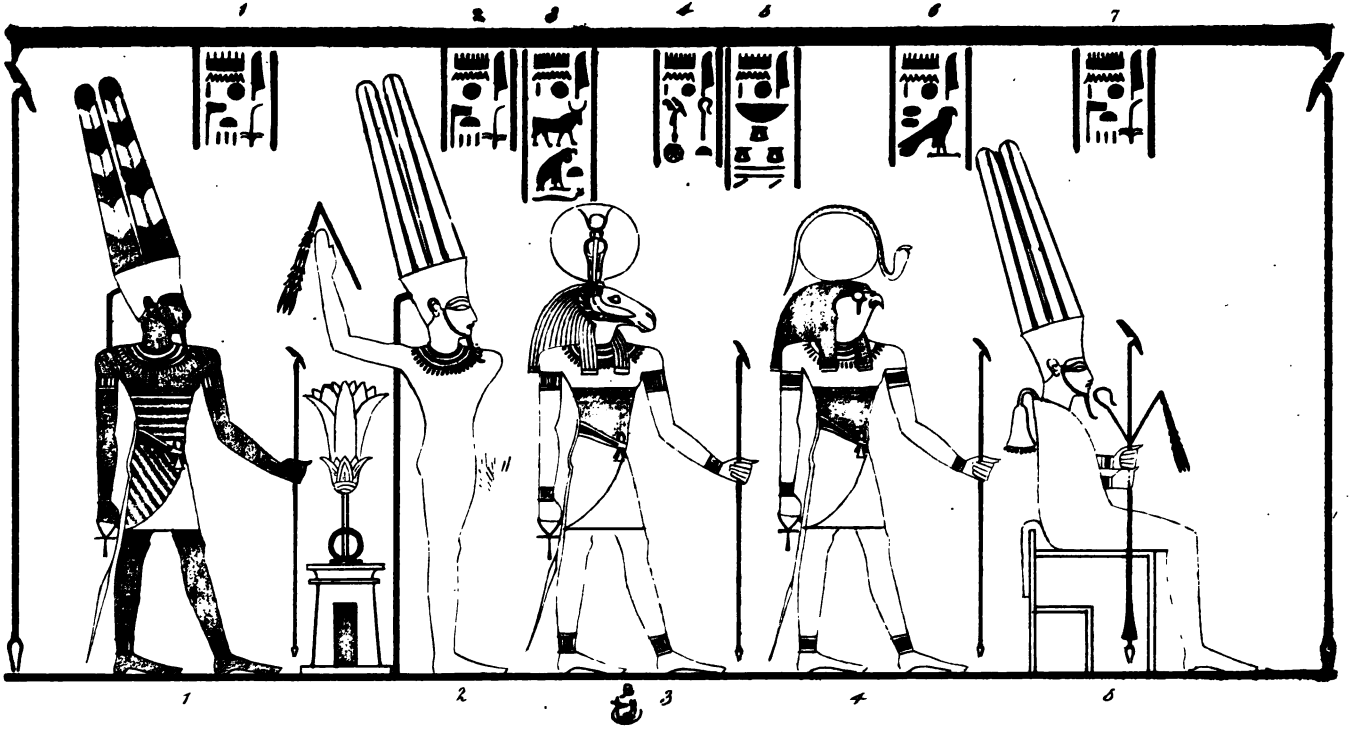

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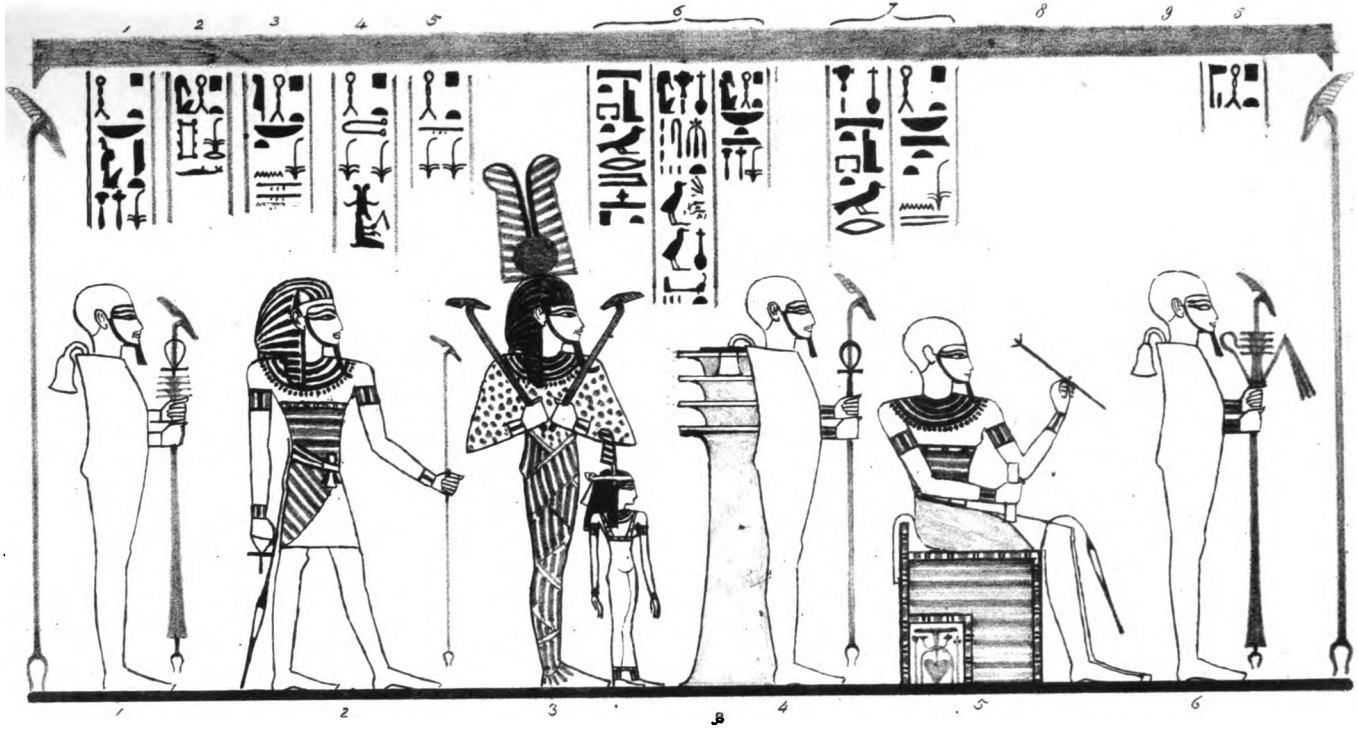

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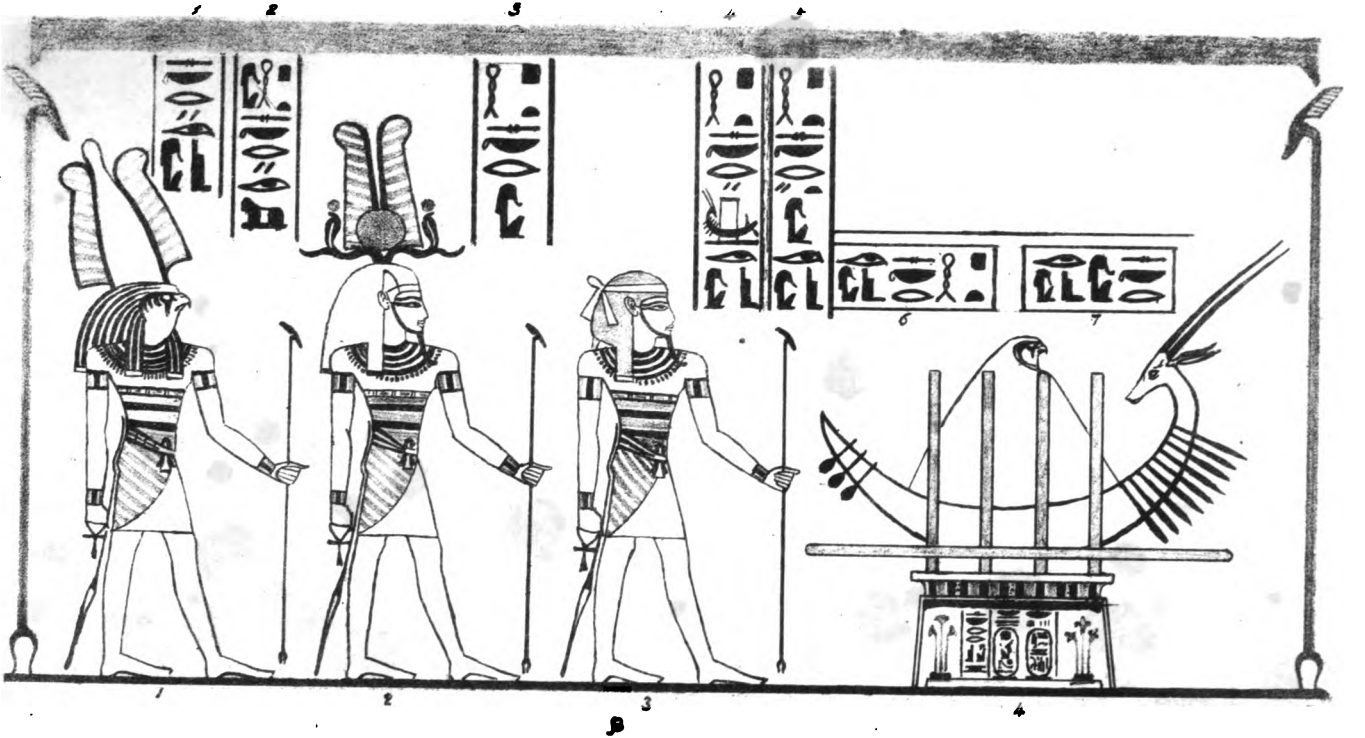

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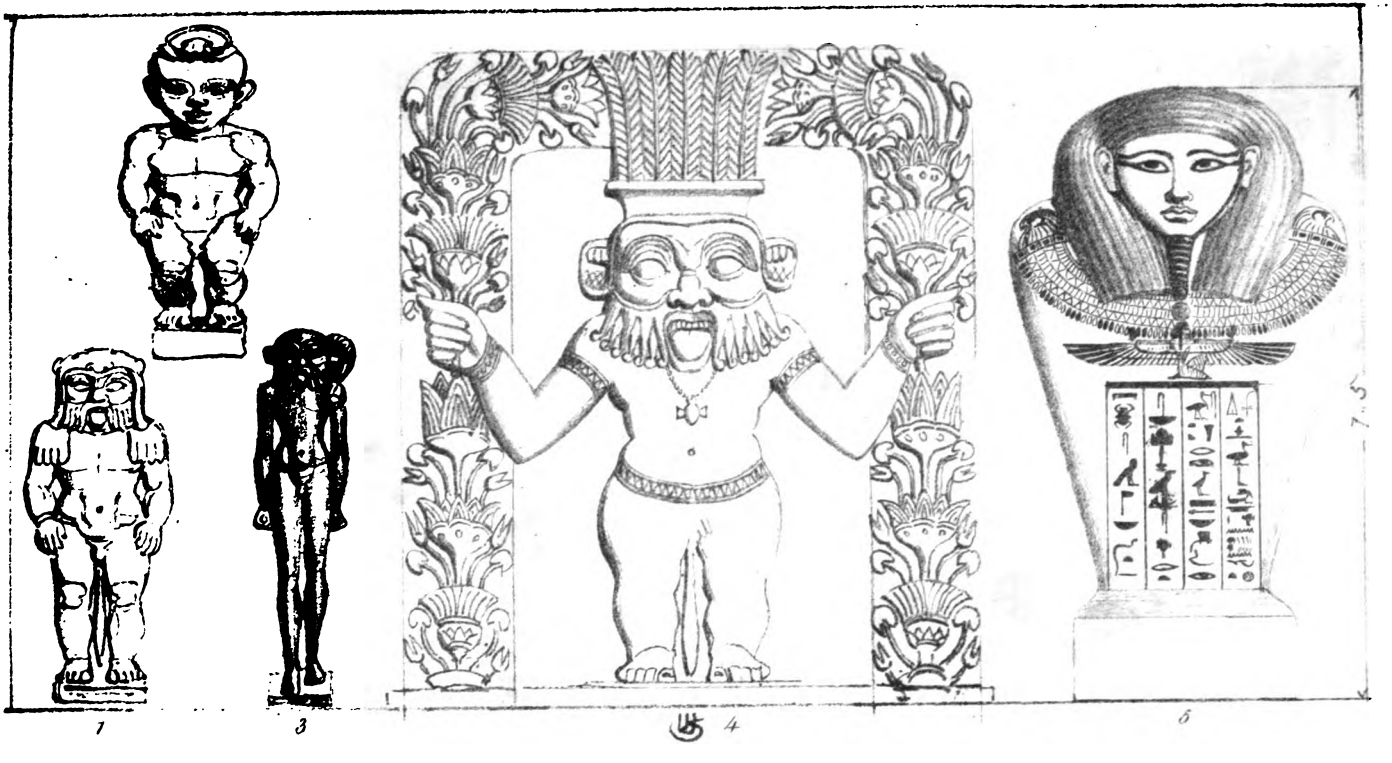

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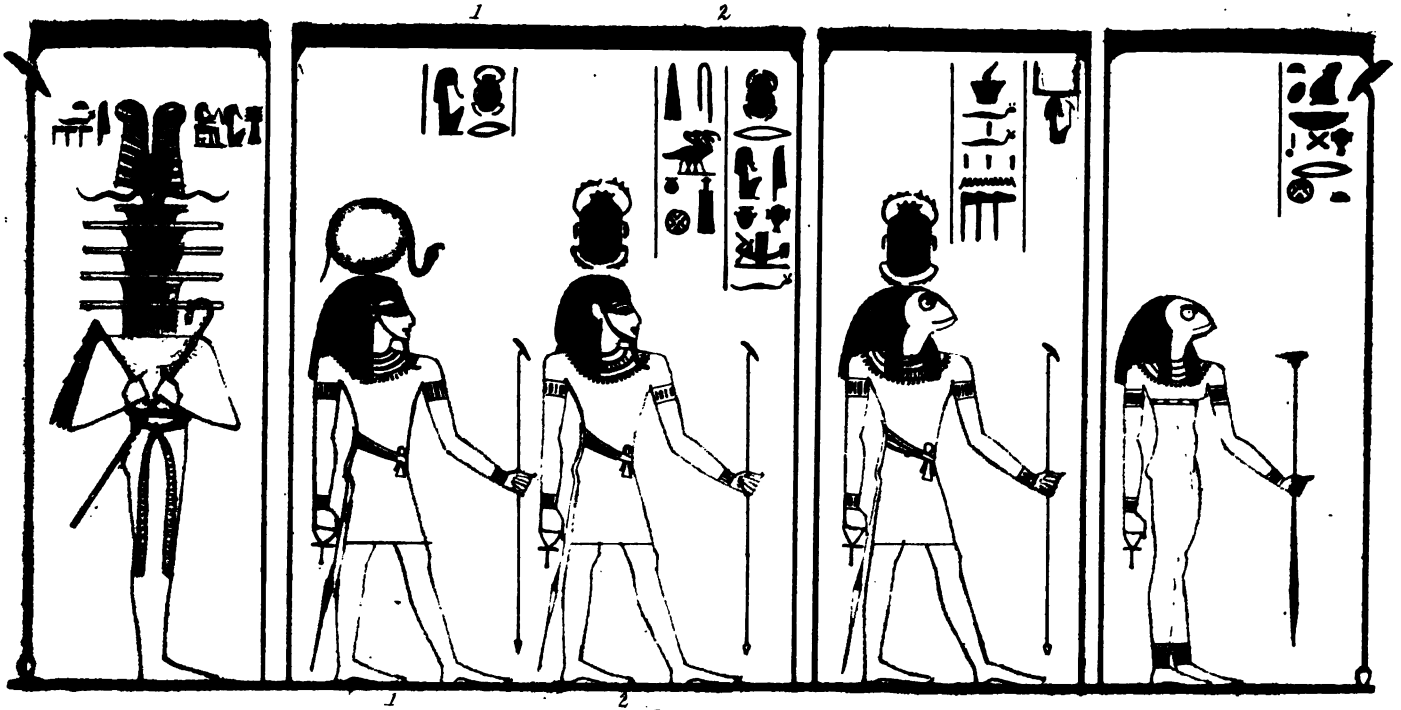
A FORM OF PTHAH. TORÉ. FROG HEADED GOD. FROG HEADED GODDESS.



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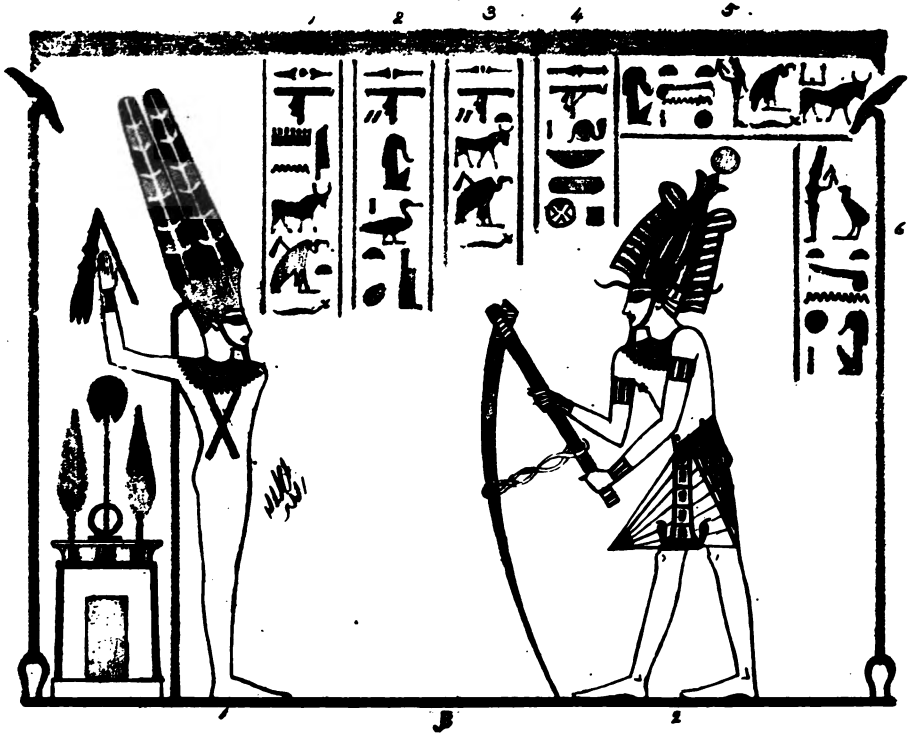

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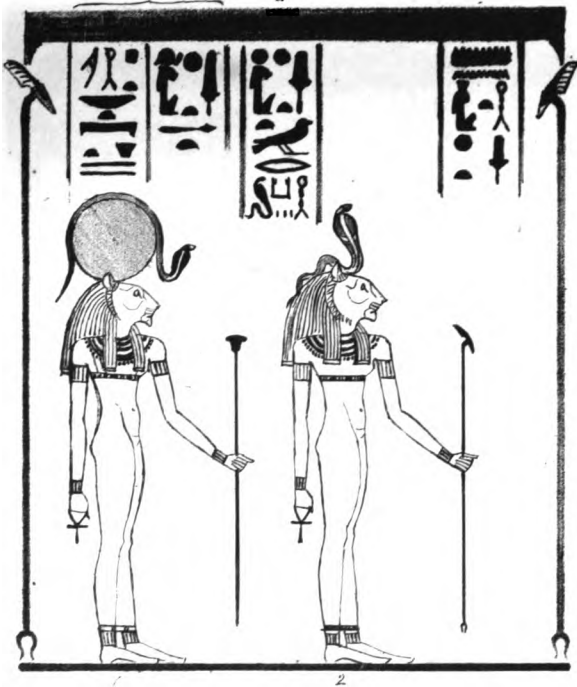

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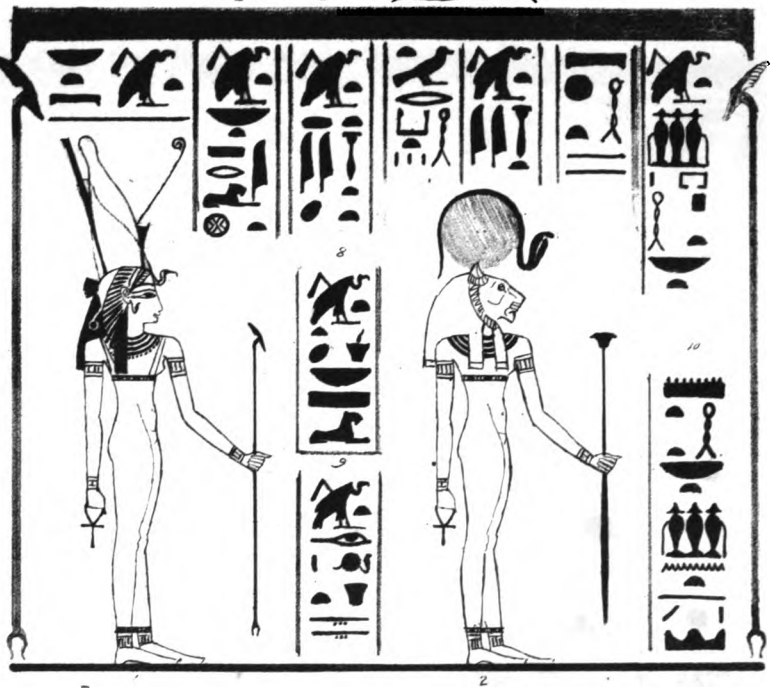

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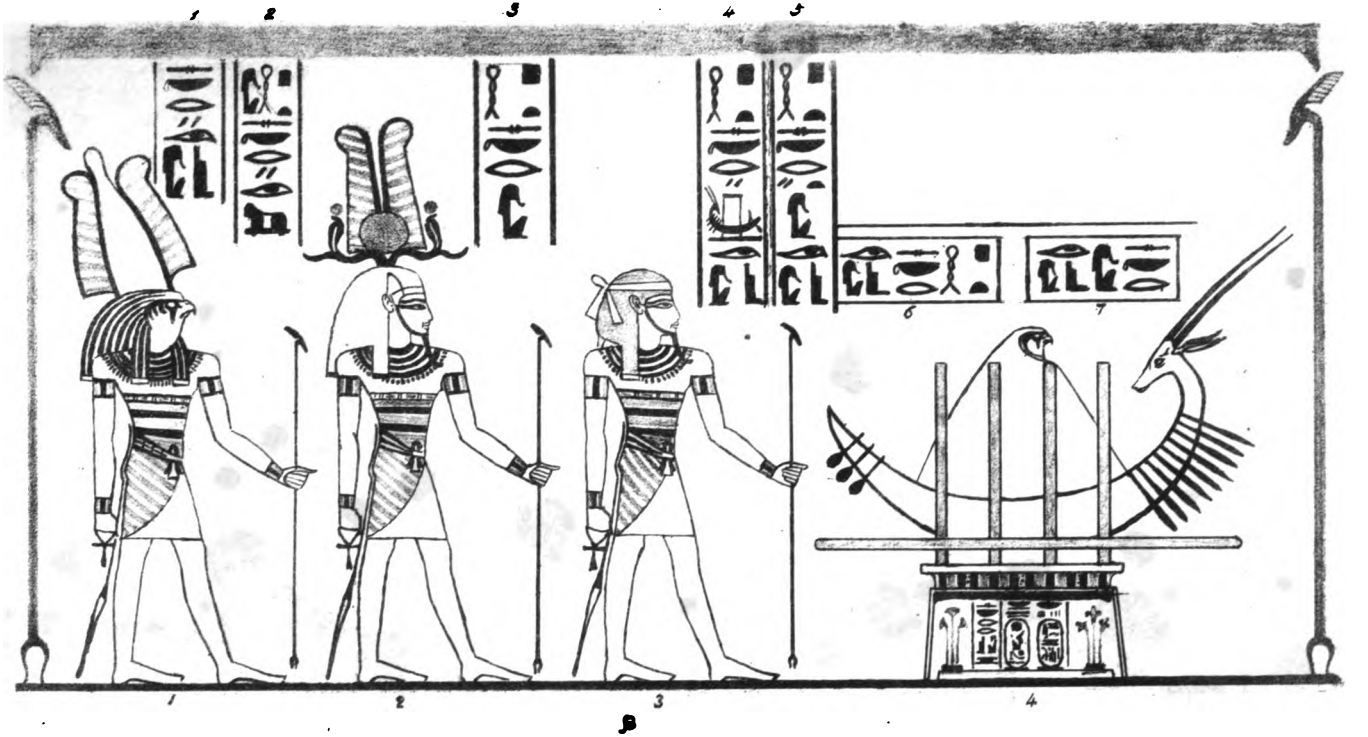

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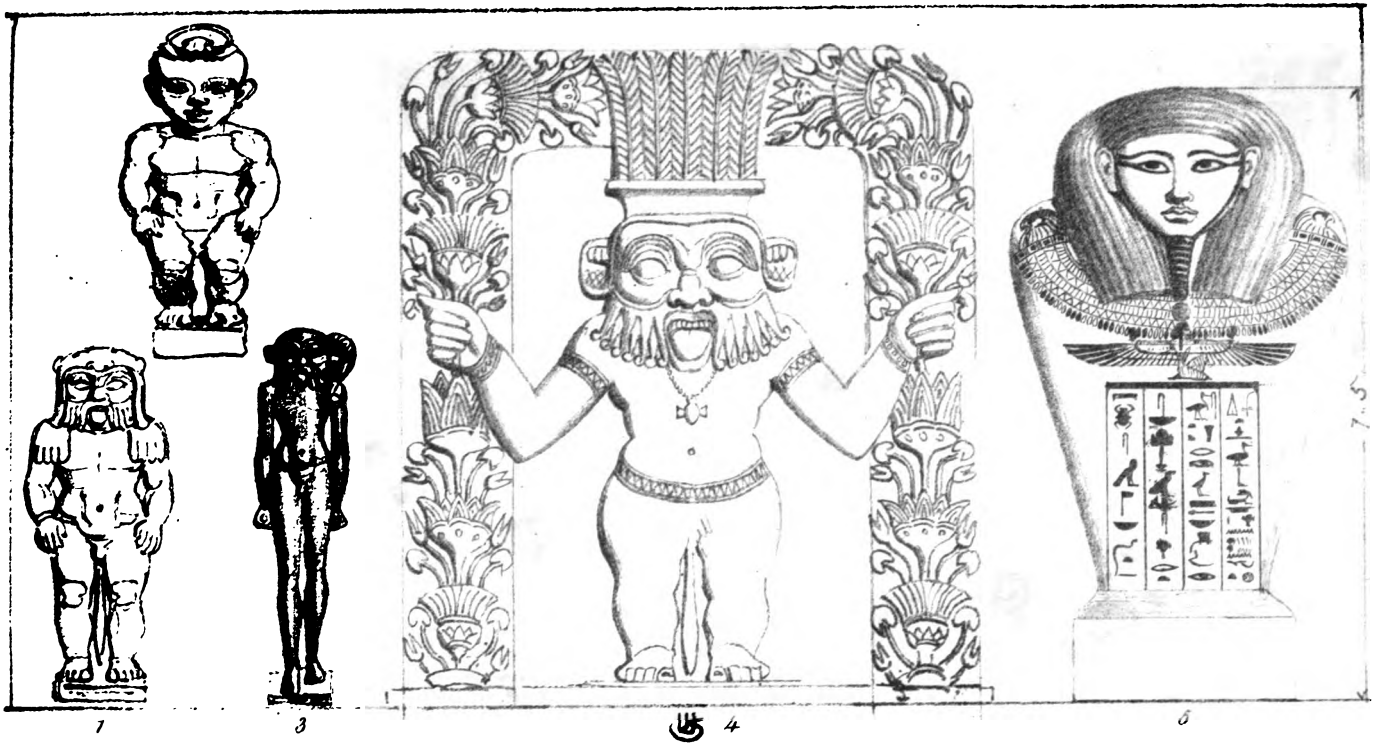

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PANTHEON.

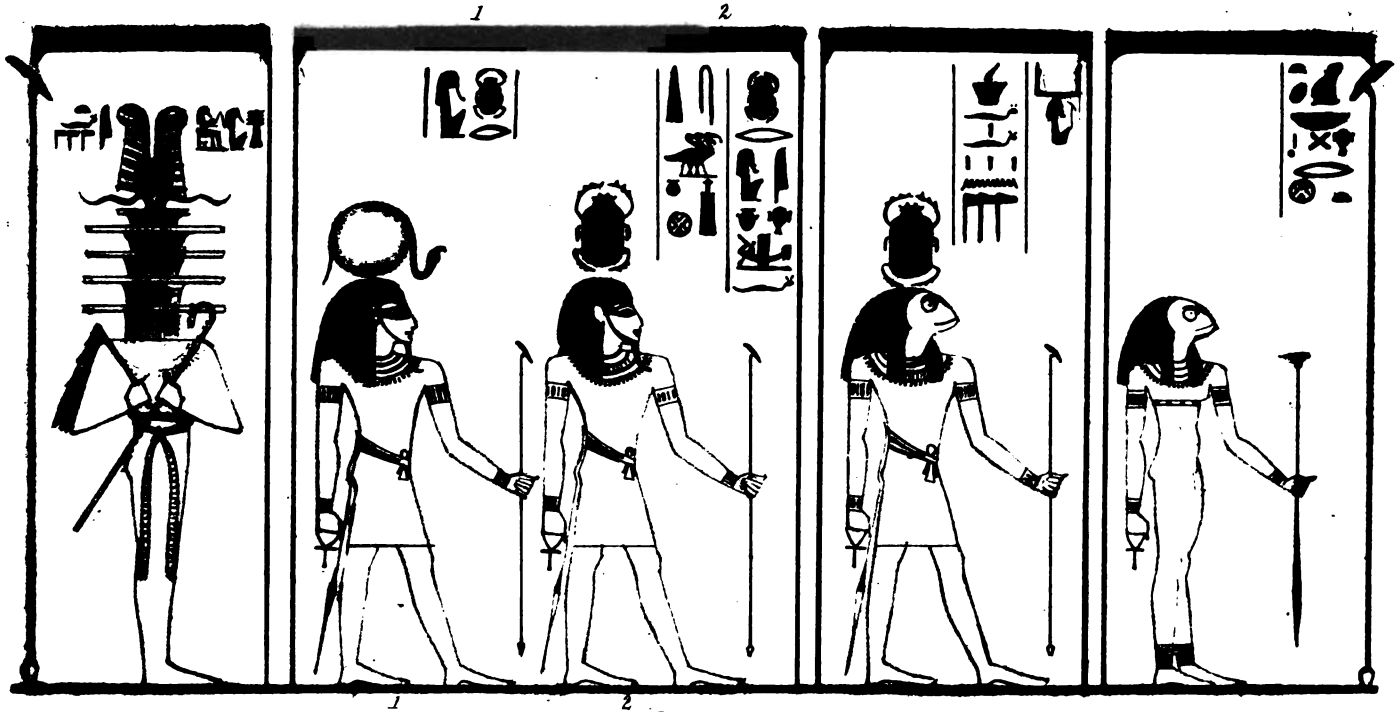
PLATE 25.

A FORM OF PTHAH.

TORÉ.

FROG HEADED GOD.

FROG HEADED GODDESS.



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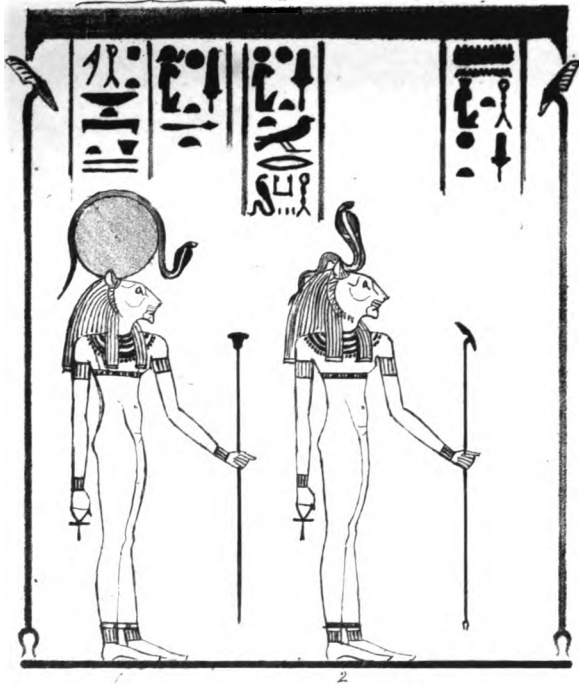

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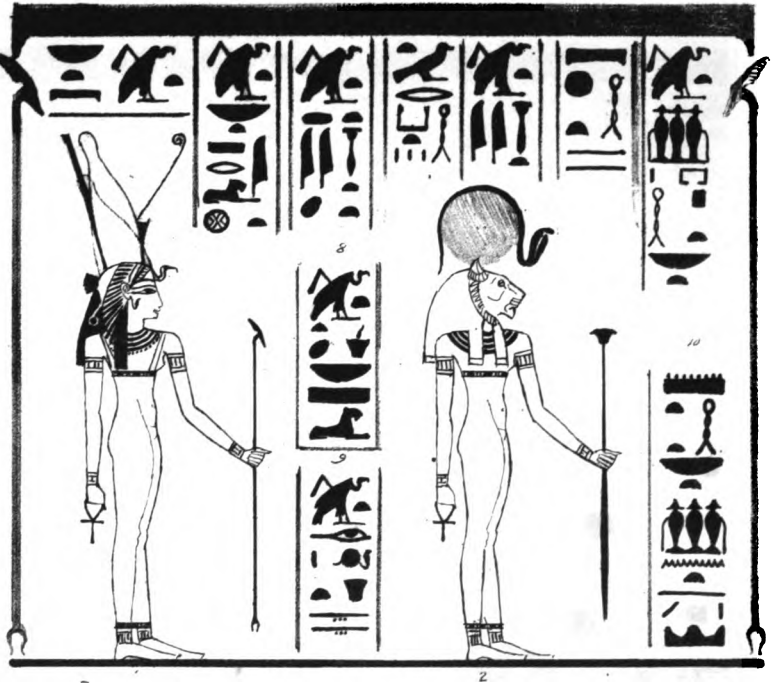

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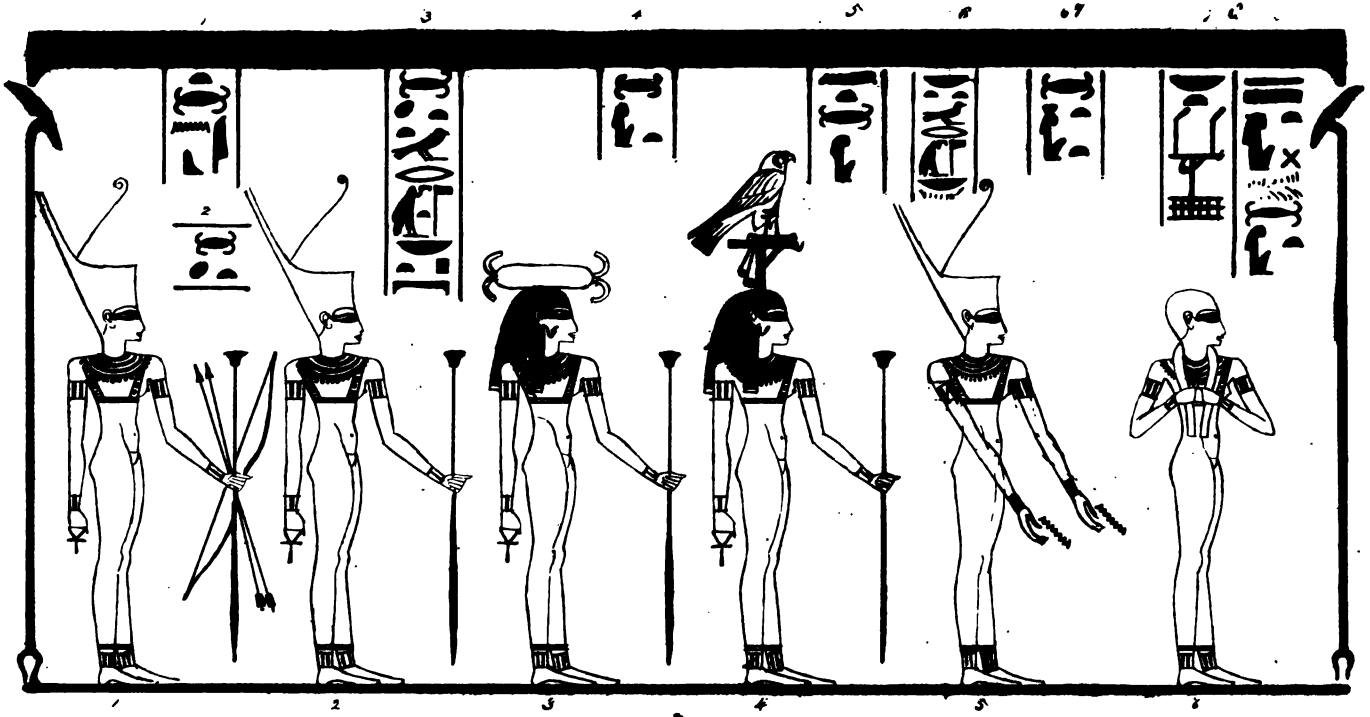

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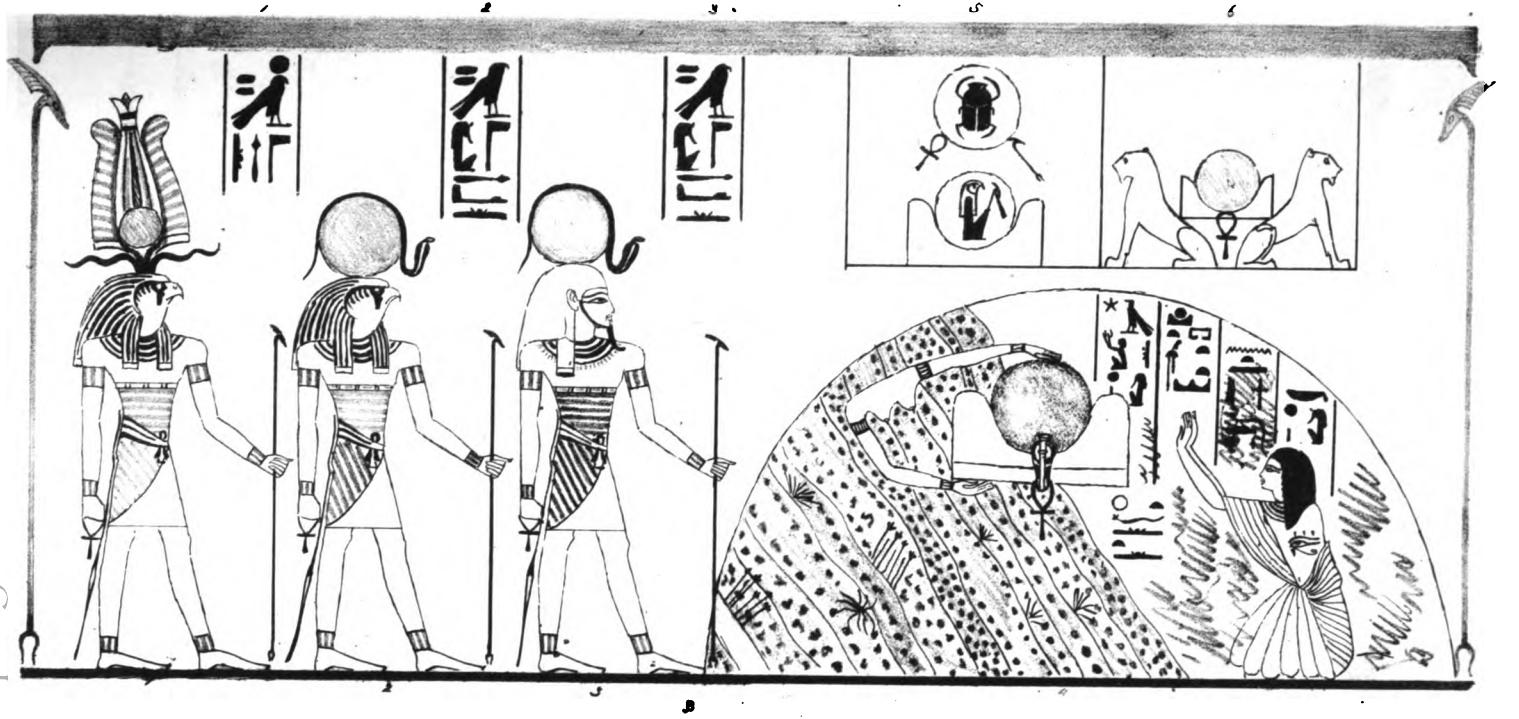

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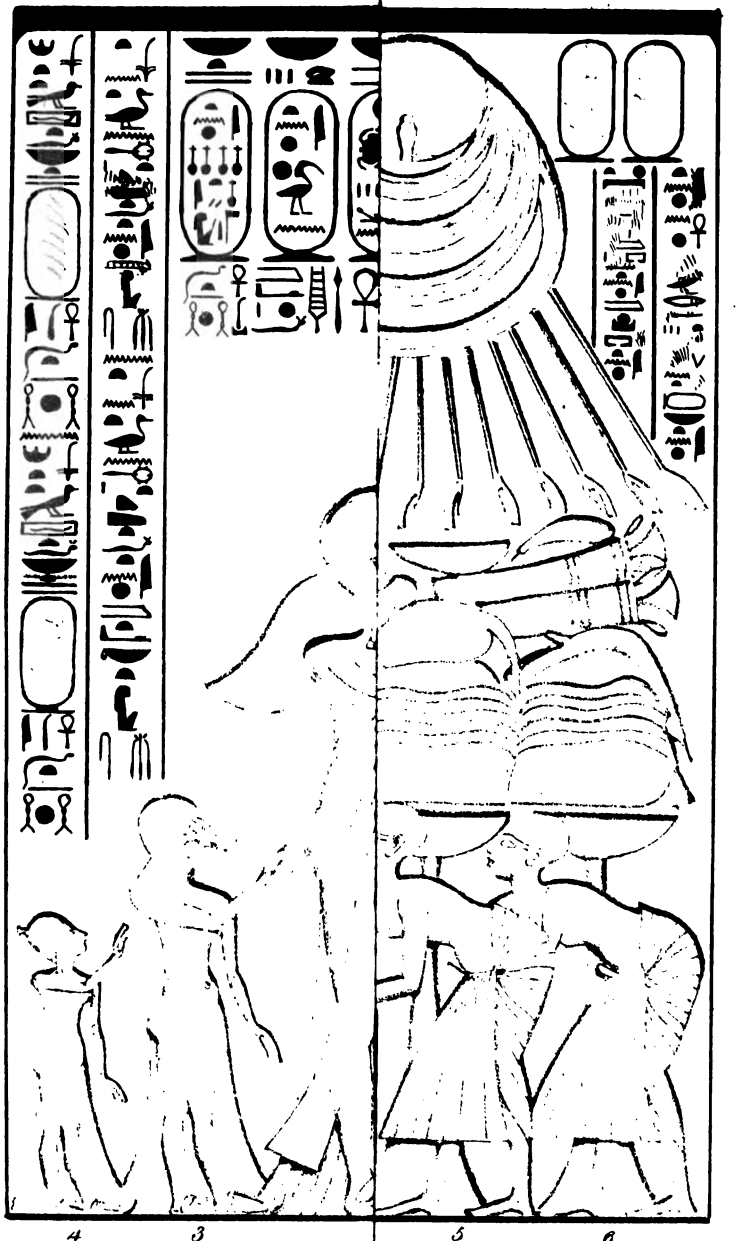

4 3 5 6

THE KING & QUEEN WITH ALABASTRON.

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THE PHŒNIX.

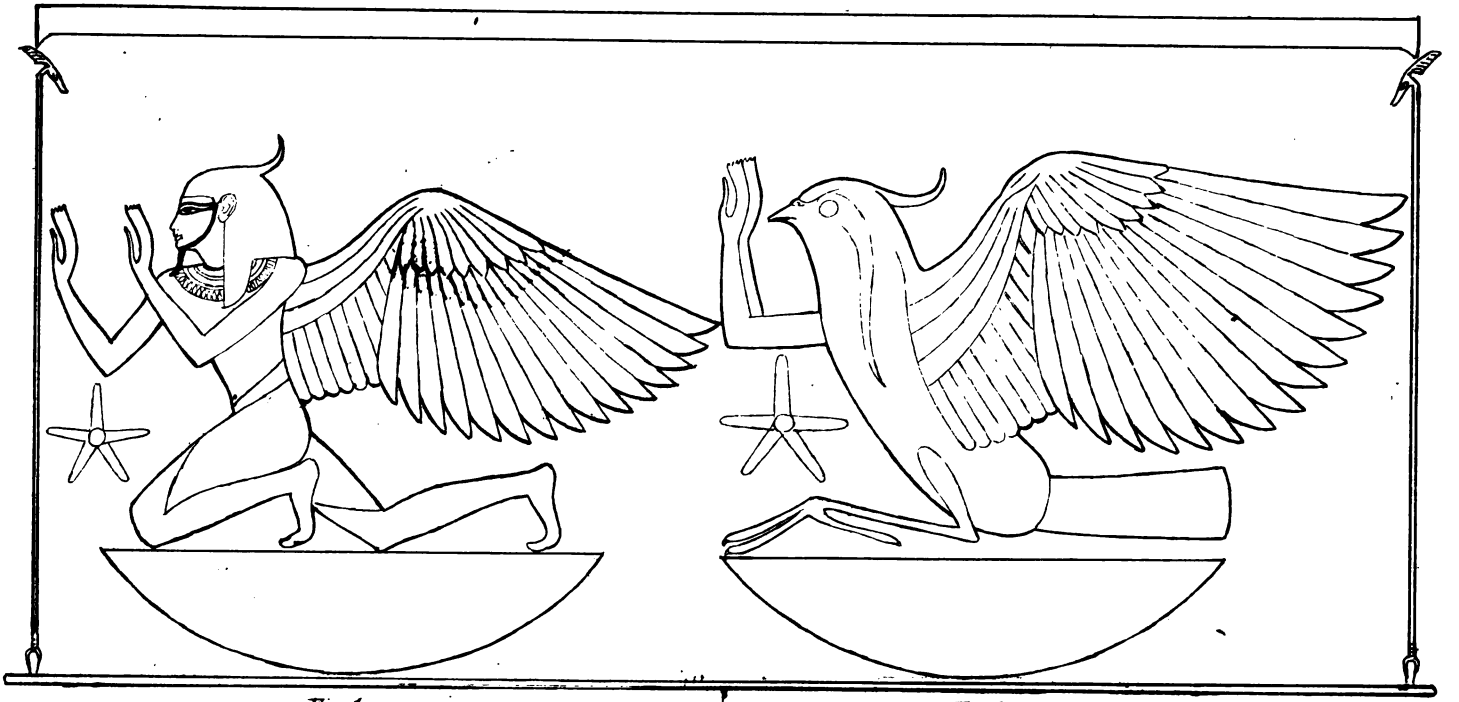

Fig. 1.

Fig. 2.

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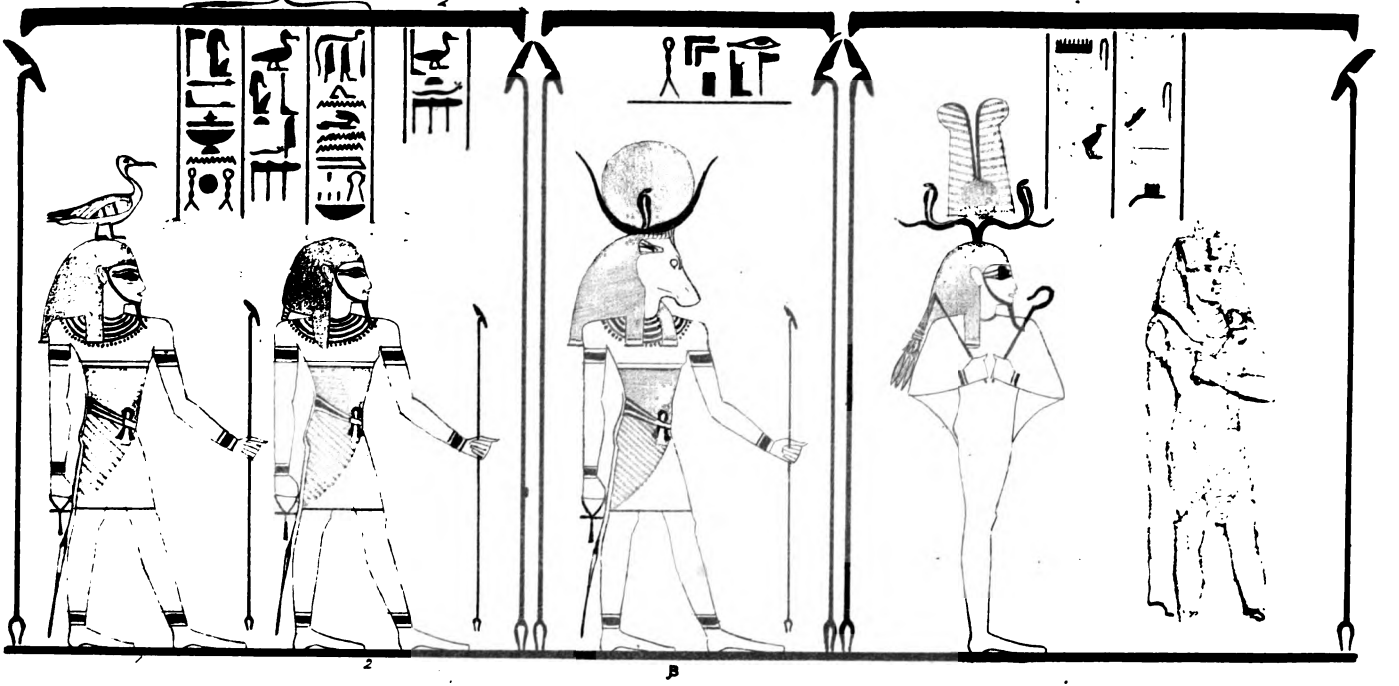
SEB. OSIRIS-APIS. SERAPIS.



PART, 1. PART, 2. PART, 3.

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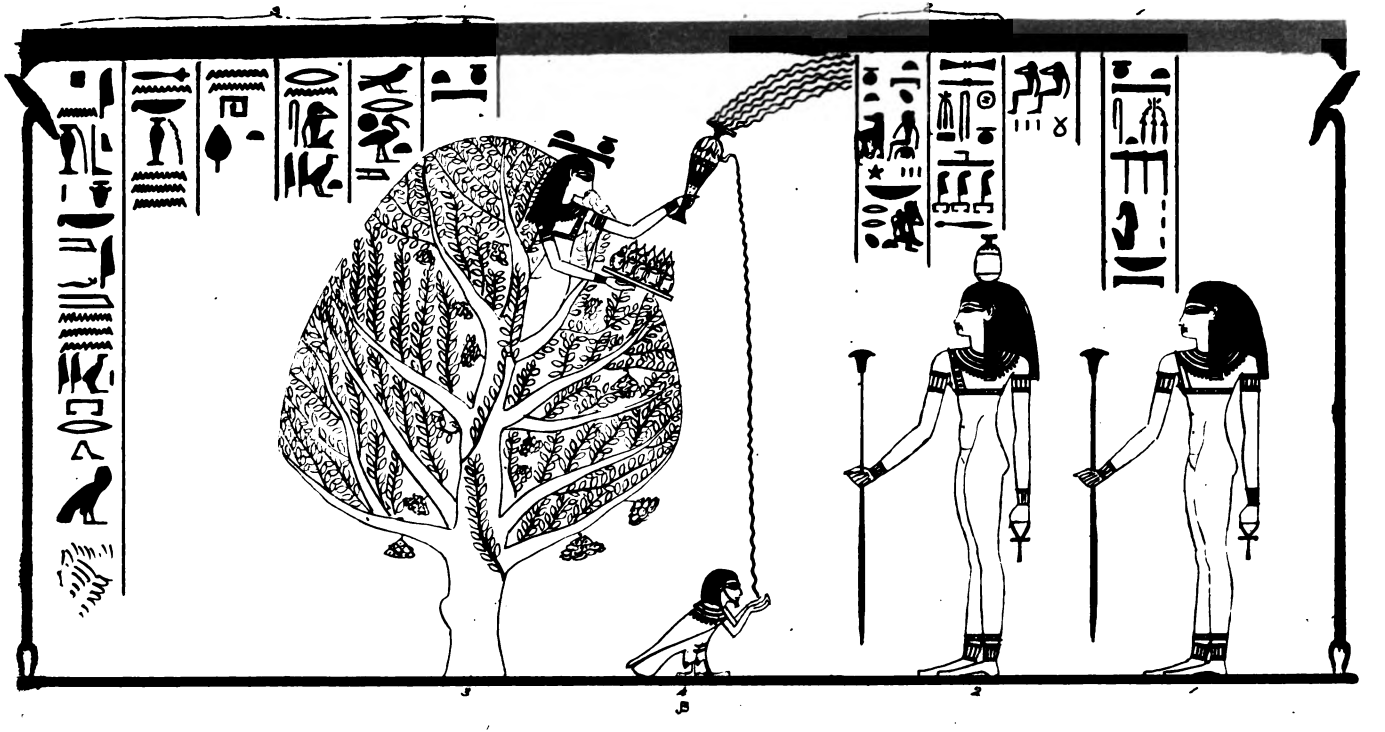

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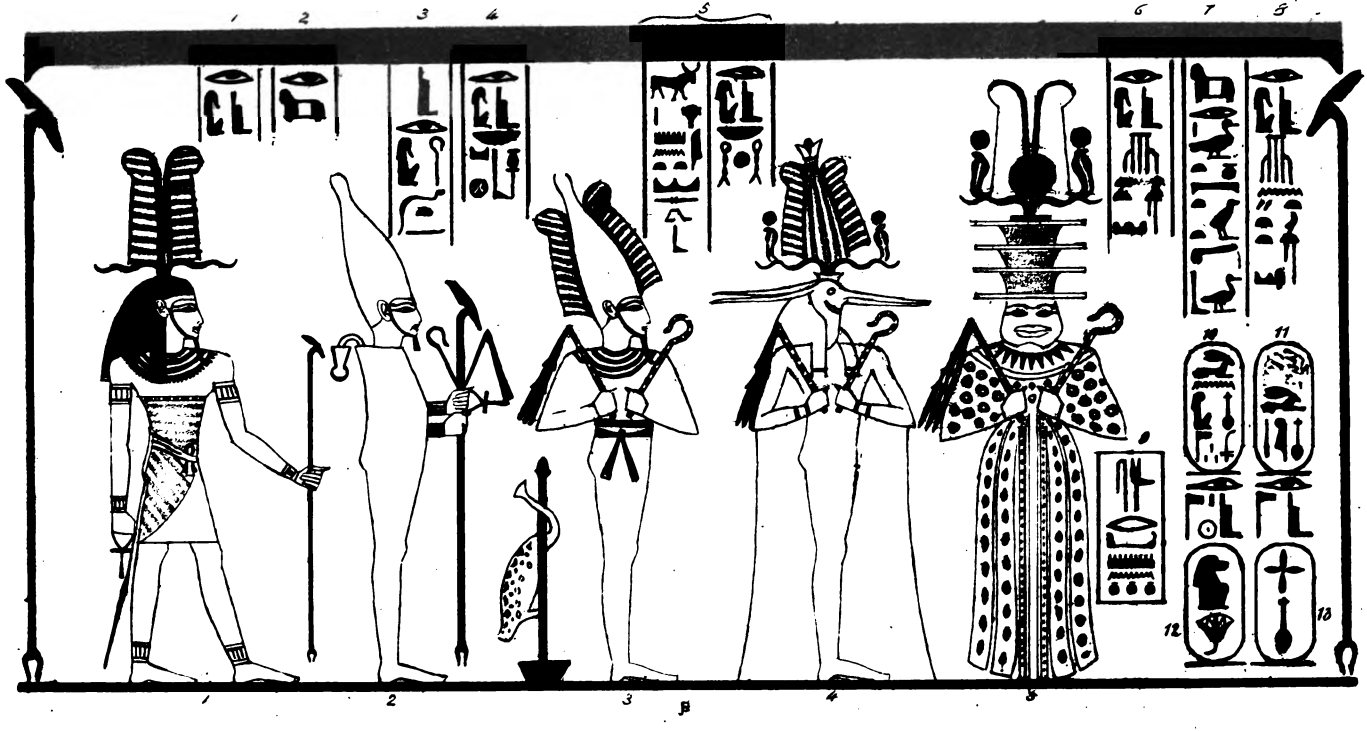
OSIRIS.



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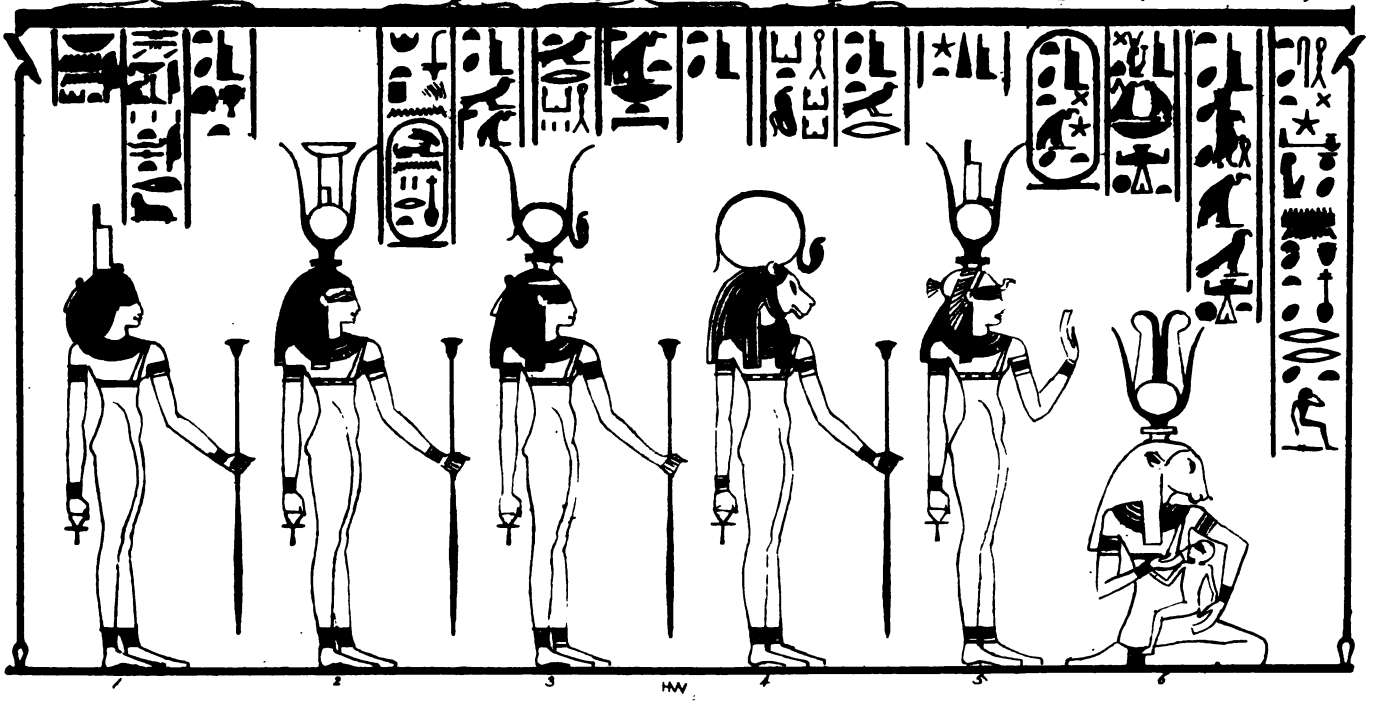
ISIS.



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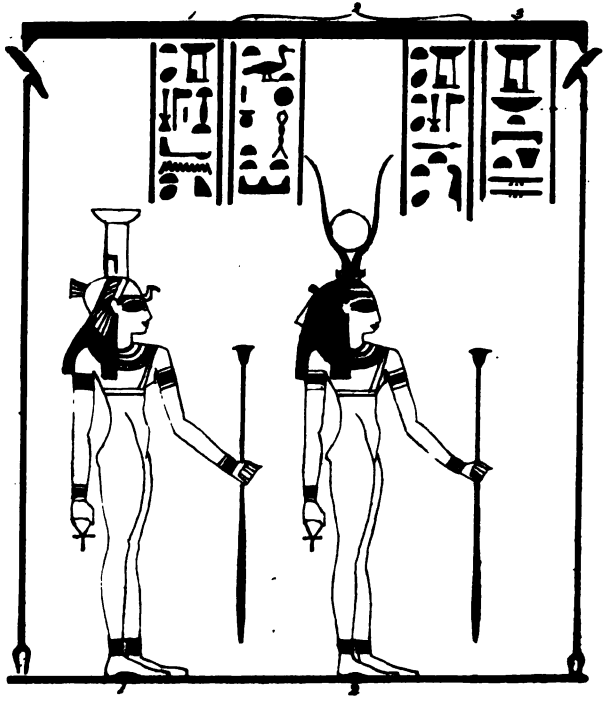
ISIS

PART_1.

NEPTHYS.



PART_2.

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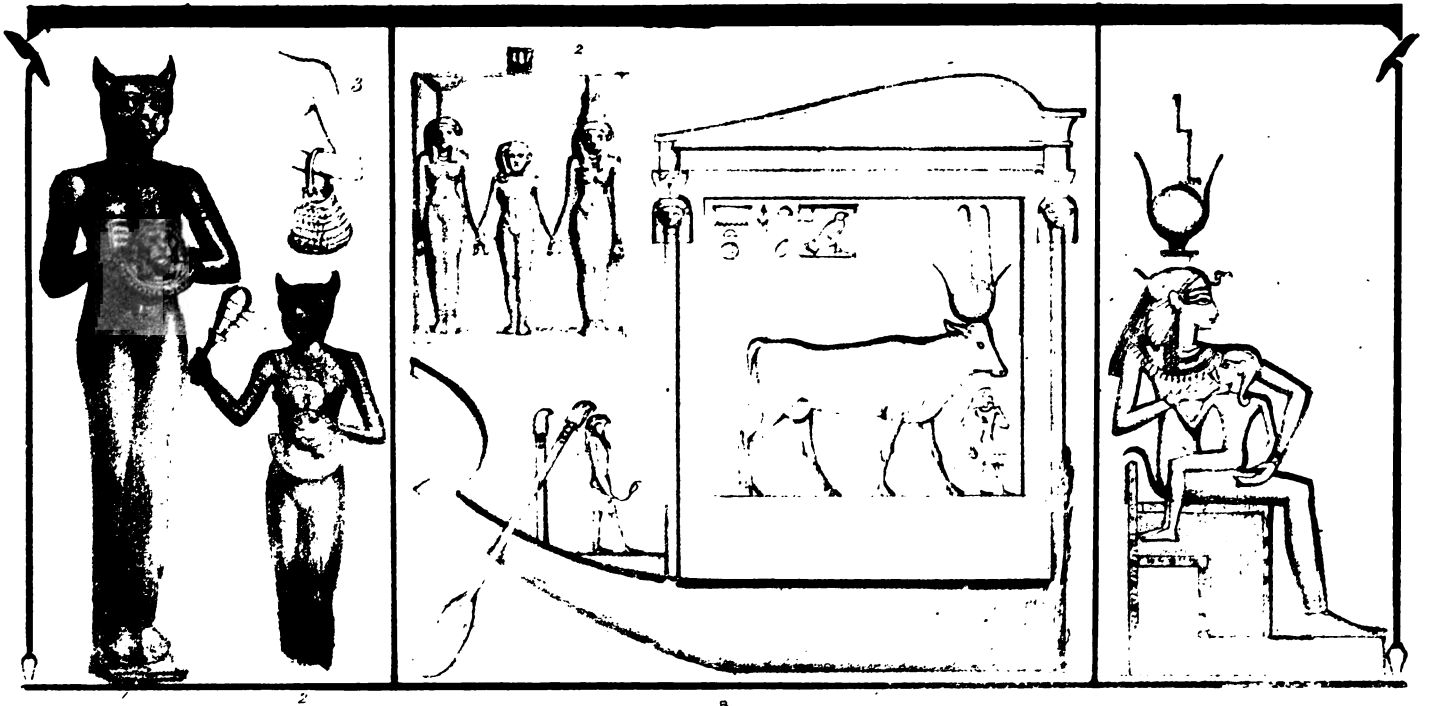
PASHT

FIG. 1. THE COW OF ATHOR, AT DENDERA, WHICH THE SEPOYS ARE SAID TO HAVE WORSHIPED.

FIG. 2. TRIAD OF ISIS, HORUS & NEPTHYS.

ISIS, NURSING HORUS



PART I.

PART II.

PART III.

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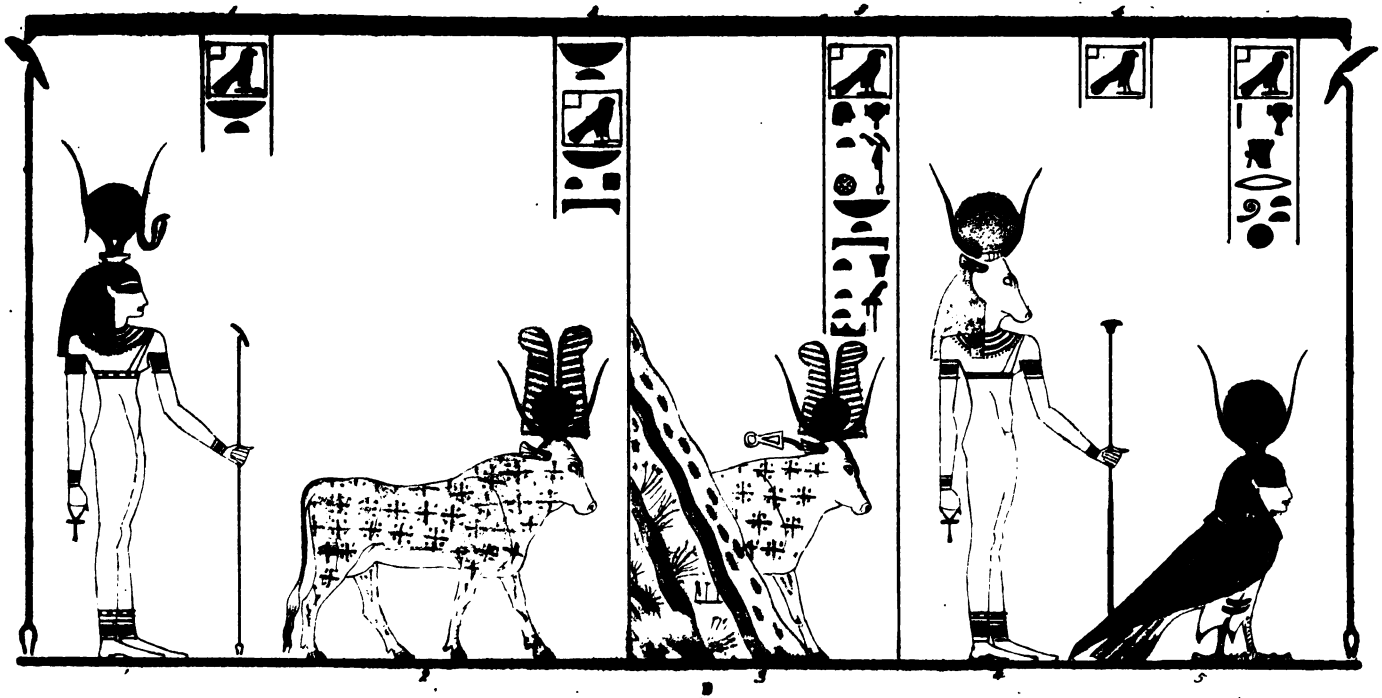
ATHOR.



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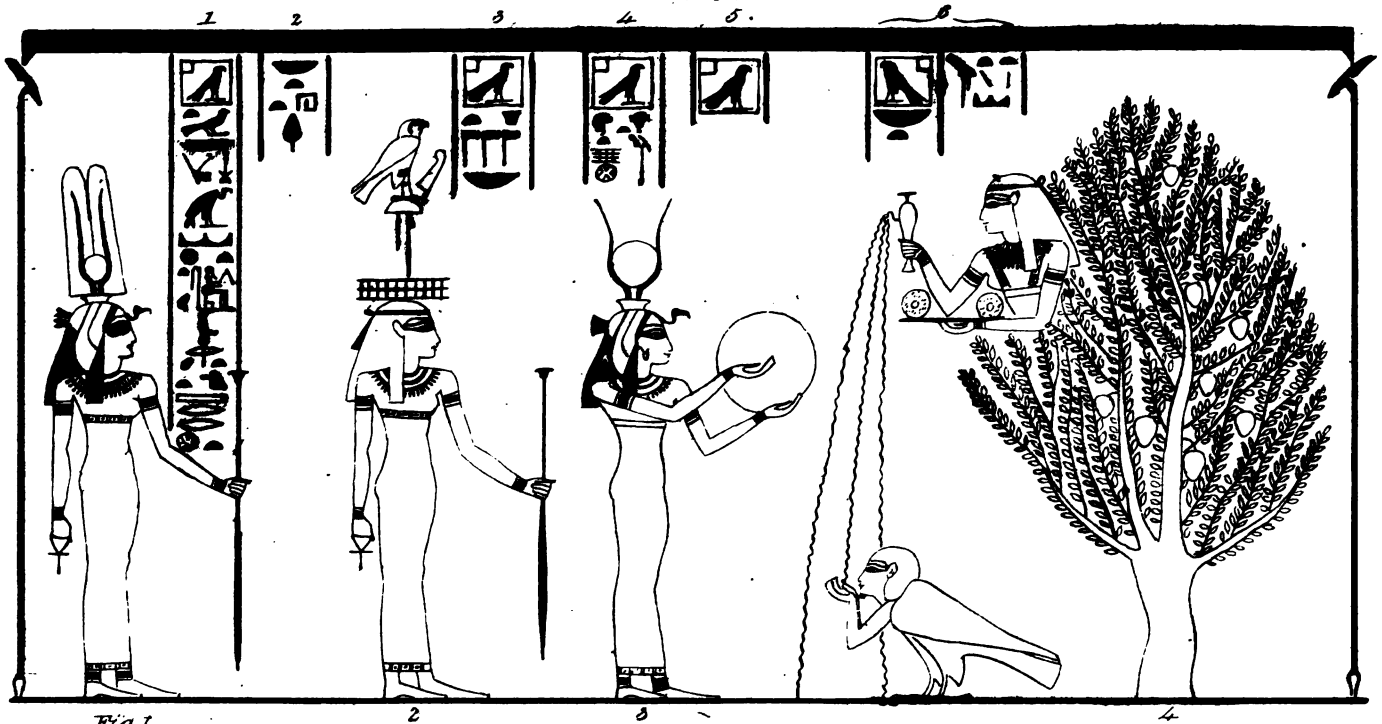
ATHOR



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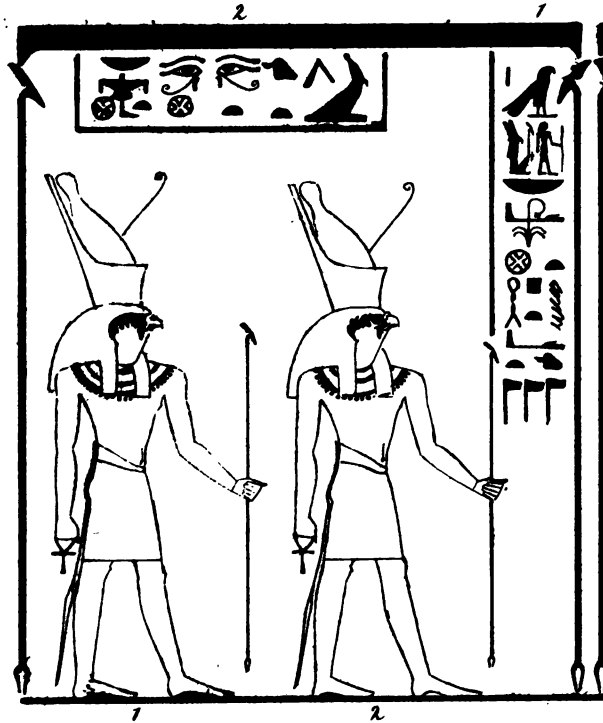
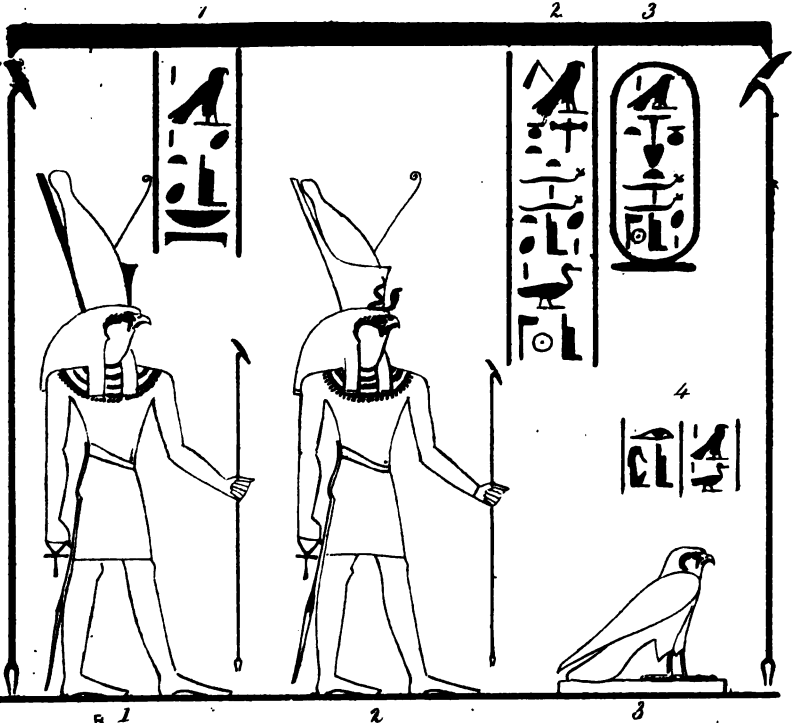
AROERIS, or the ELDER HORUS.



PART 2.

HORUS.



PART 1.

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HORUS.

PART_2.

PART_1.

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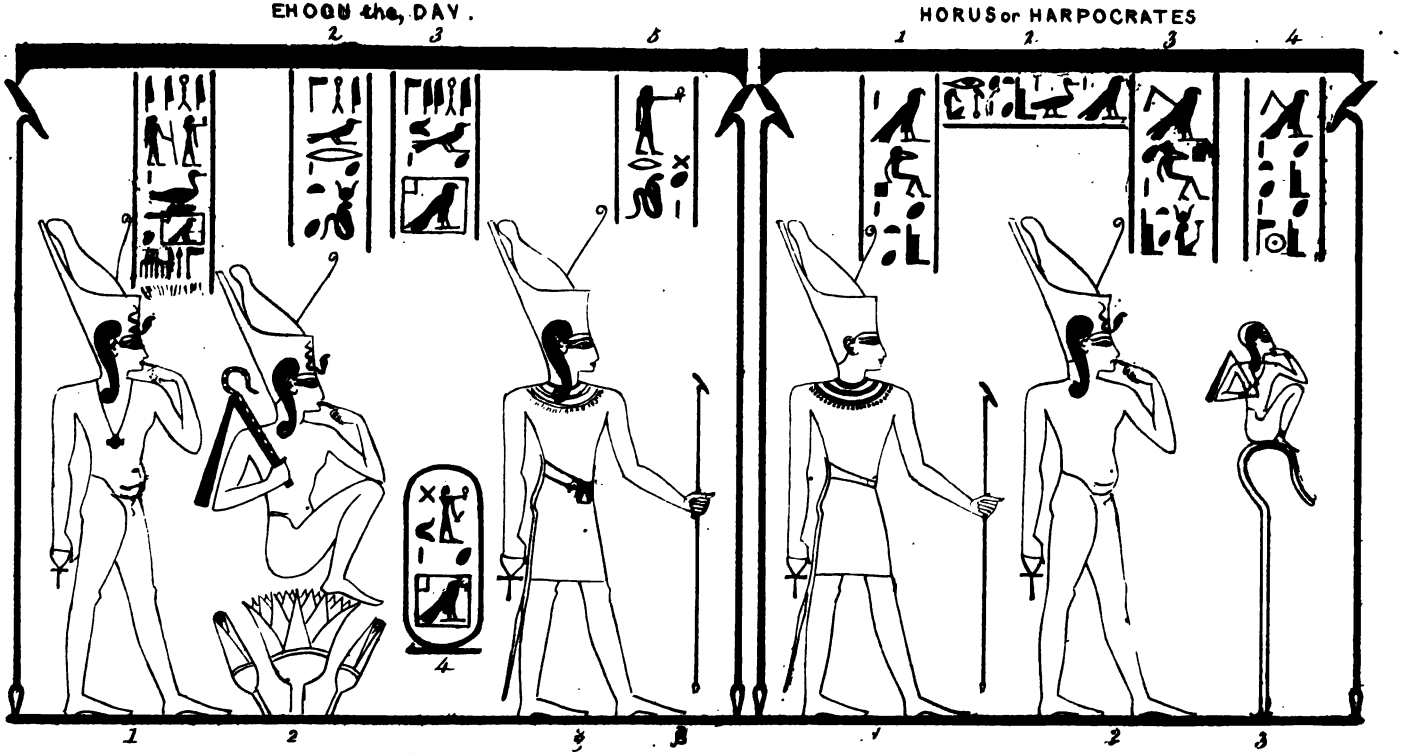

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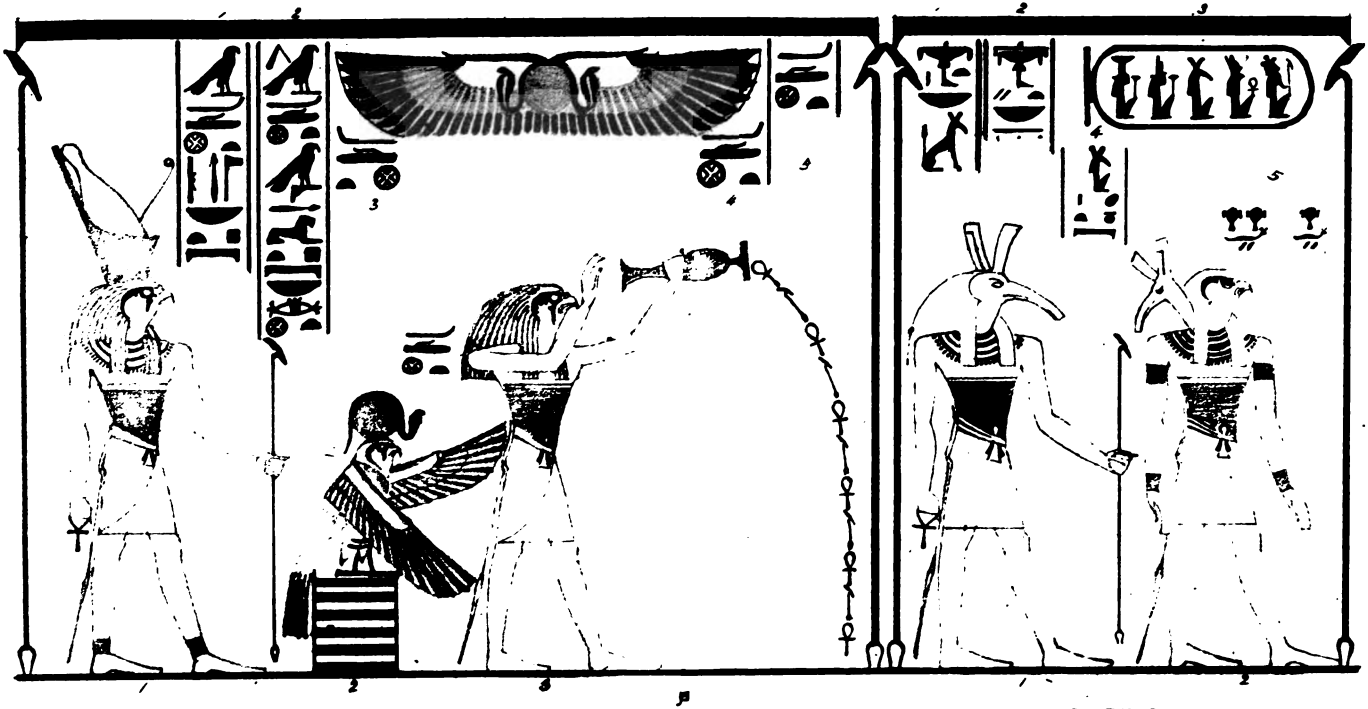
HOR-HAT. OBTE OR OMBTE.



PART_1. PART_2.

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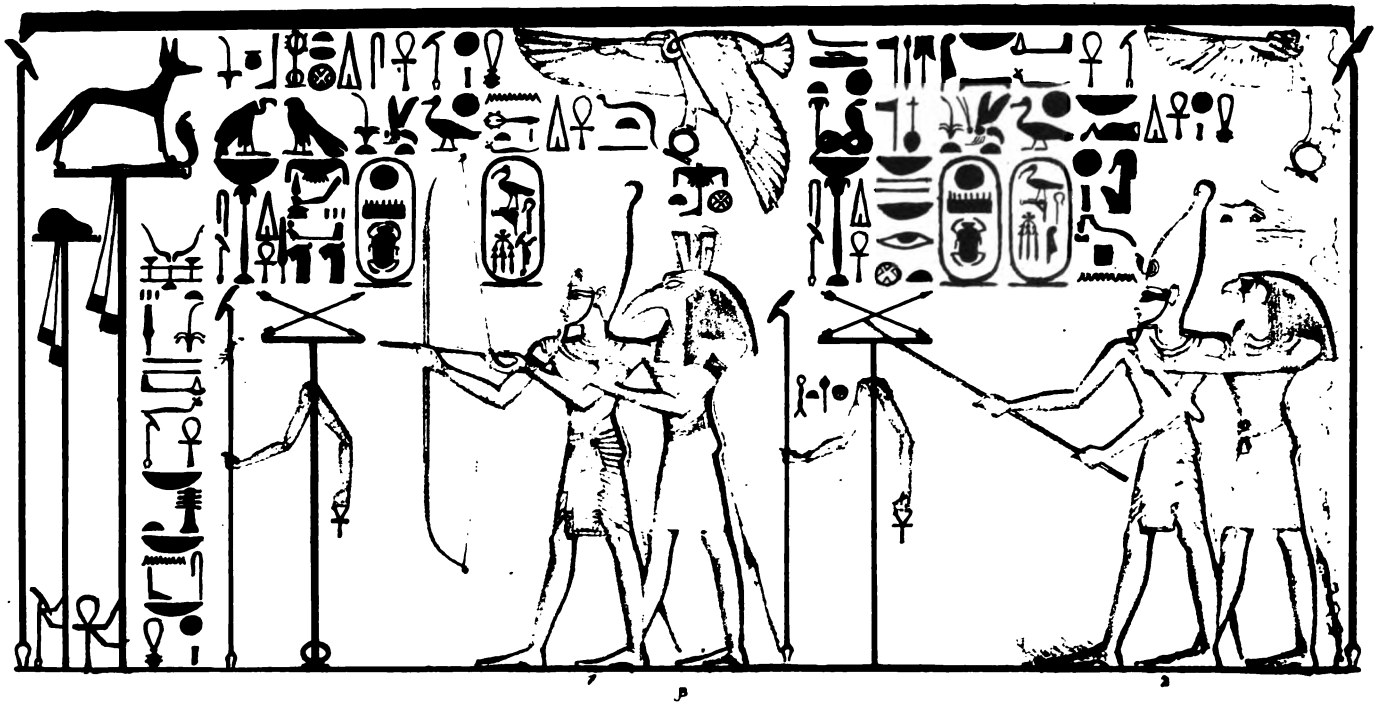

THE GODS INSTRUCTING THE KING IN THE USE OF THE BOW. KARNAK.

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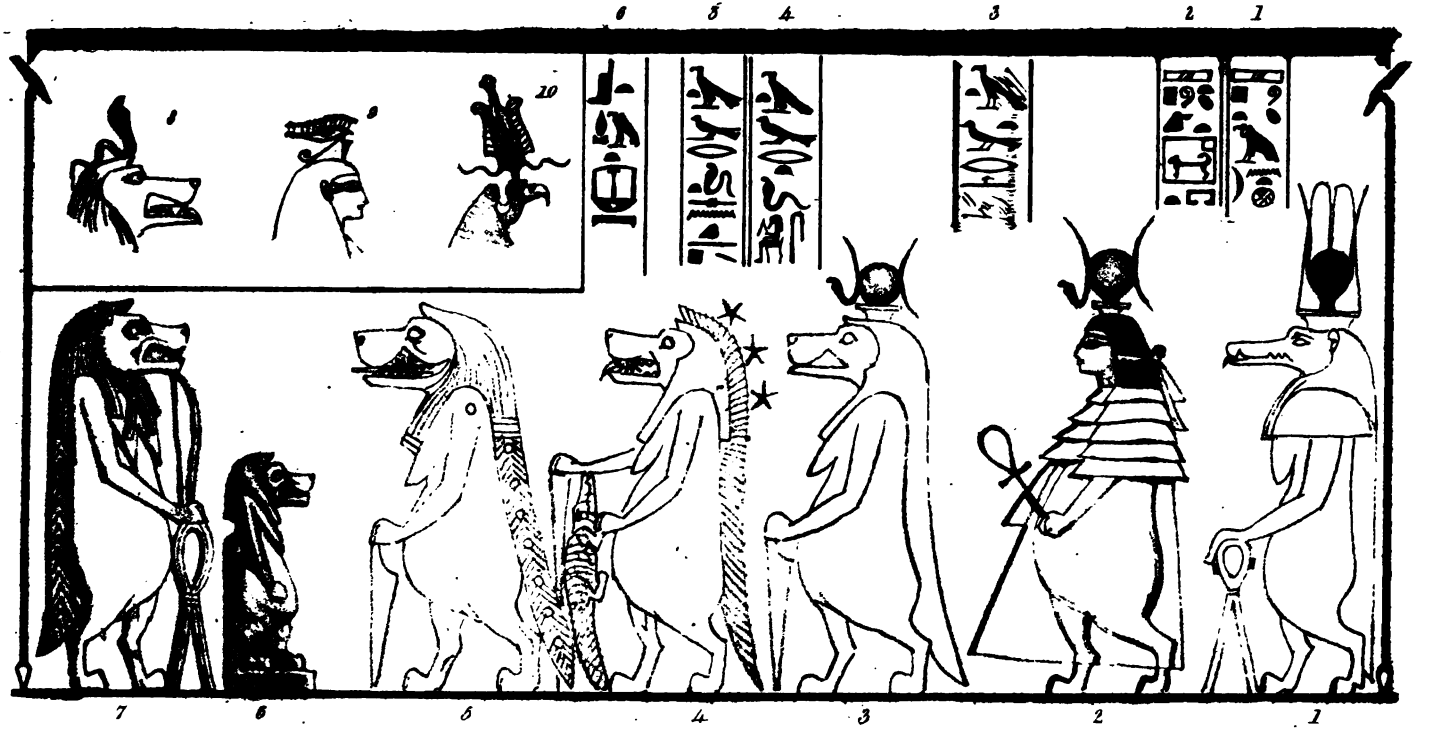
TYPHO?



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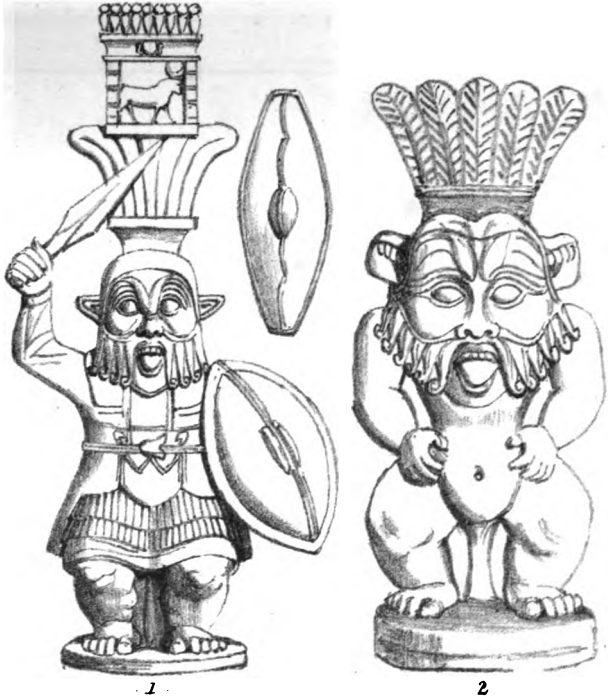
DEATH ?



PART 1.

PART 2.

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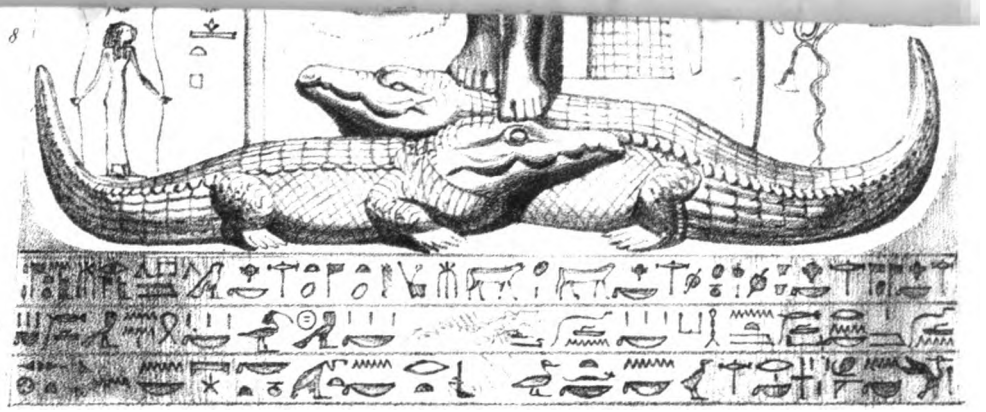

A SUBJECT REPRESENTING SEVERAL DEITIES.

Probably of late date

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Fig. 1.

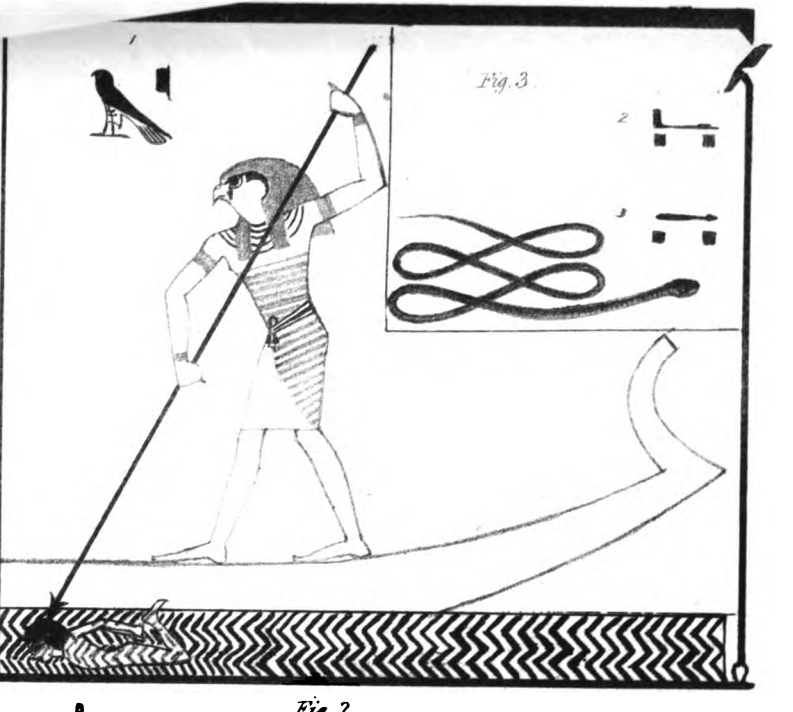

Fig. 2.

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APHOPHIS.

Fig. 1.

Fig. 2.

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ANEPO, ANUBIS.

MACEDO?

PART_1.

PART_2.

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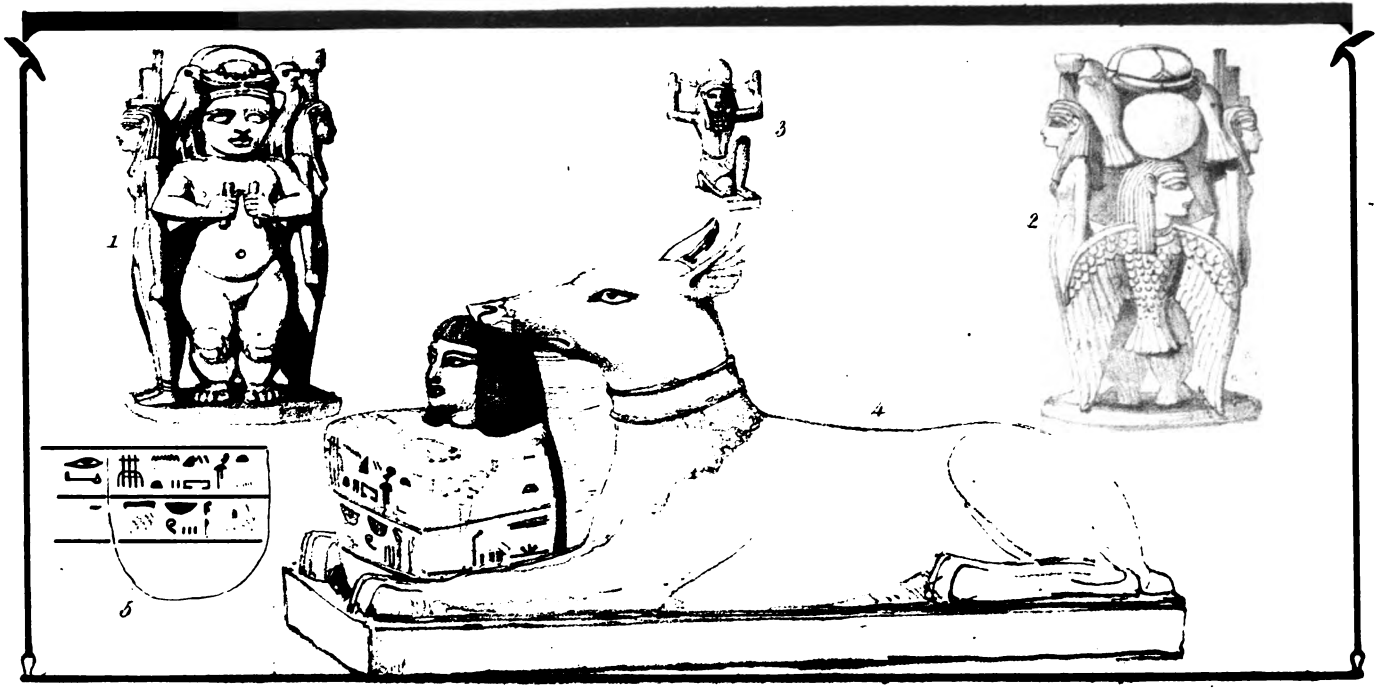

1.2. GROUP OF PTHAH-SOKAR-OSIRIS, WITH ISIS & NEPTHYS & ATHOR?
3. PERHAPS THE GOD OF THE SOLAR DISC._1-2&3. ARE OF EARTHENWARE,_4. OF STONE.
4. SINGULAR INSTANCE OF A DOG WITH THE FIGURE OF A DECEASED PERSON BETWEEN ITS PAWS_FOUND BY ME IN A TOMB AT THEBES

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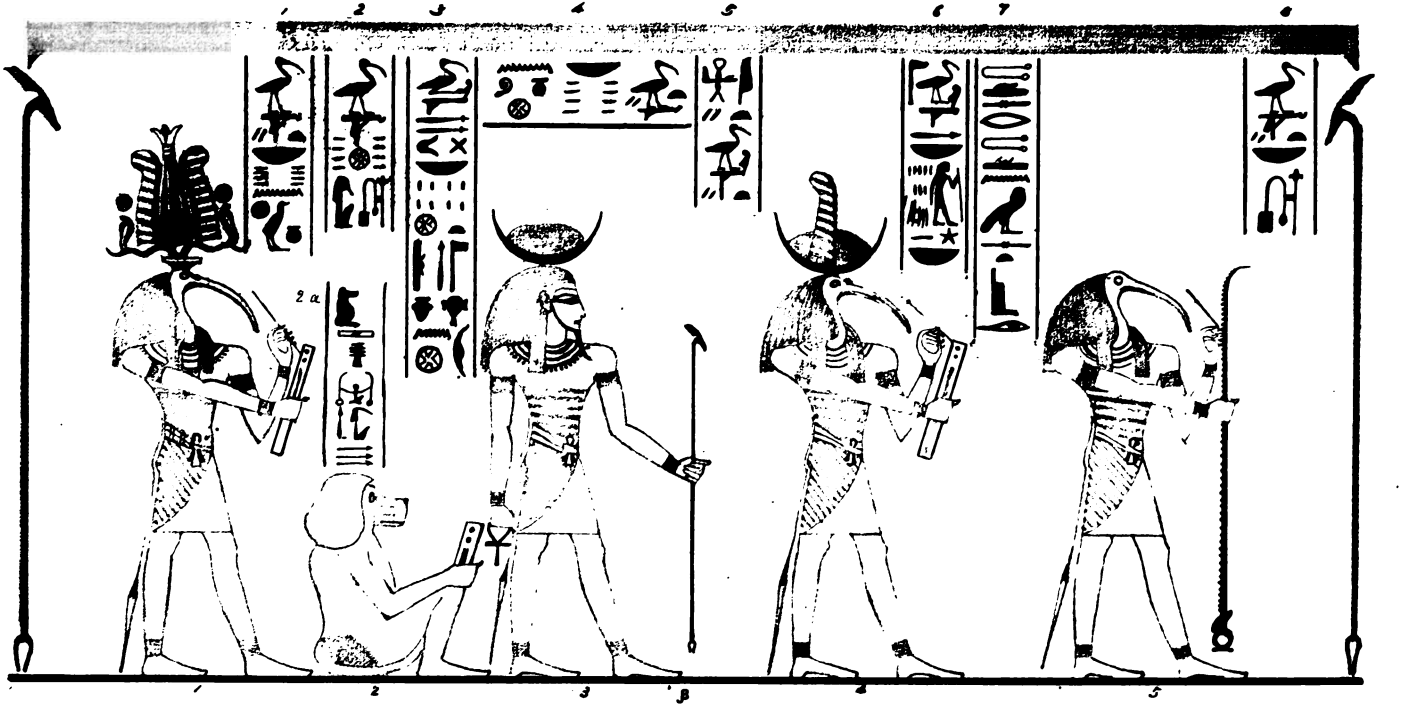
THOTH.



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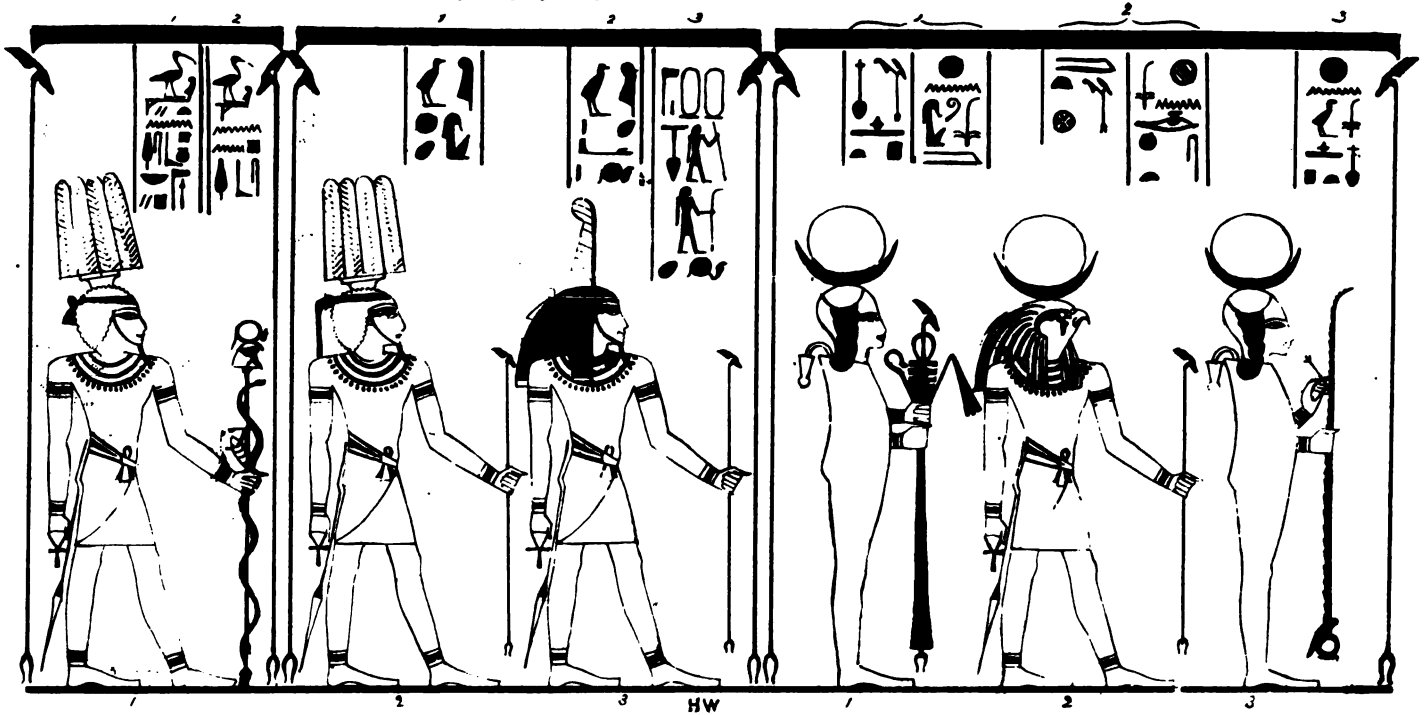
HERMES TRISMECISTUS. IO? AO? or MOUI? KHONSO.



PART 1. PART 2. PART 3.

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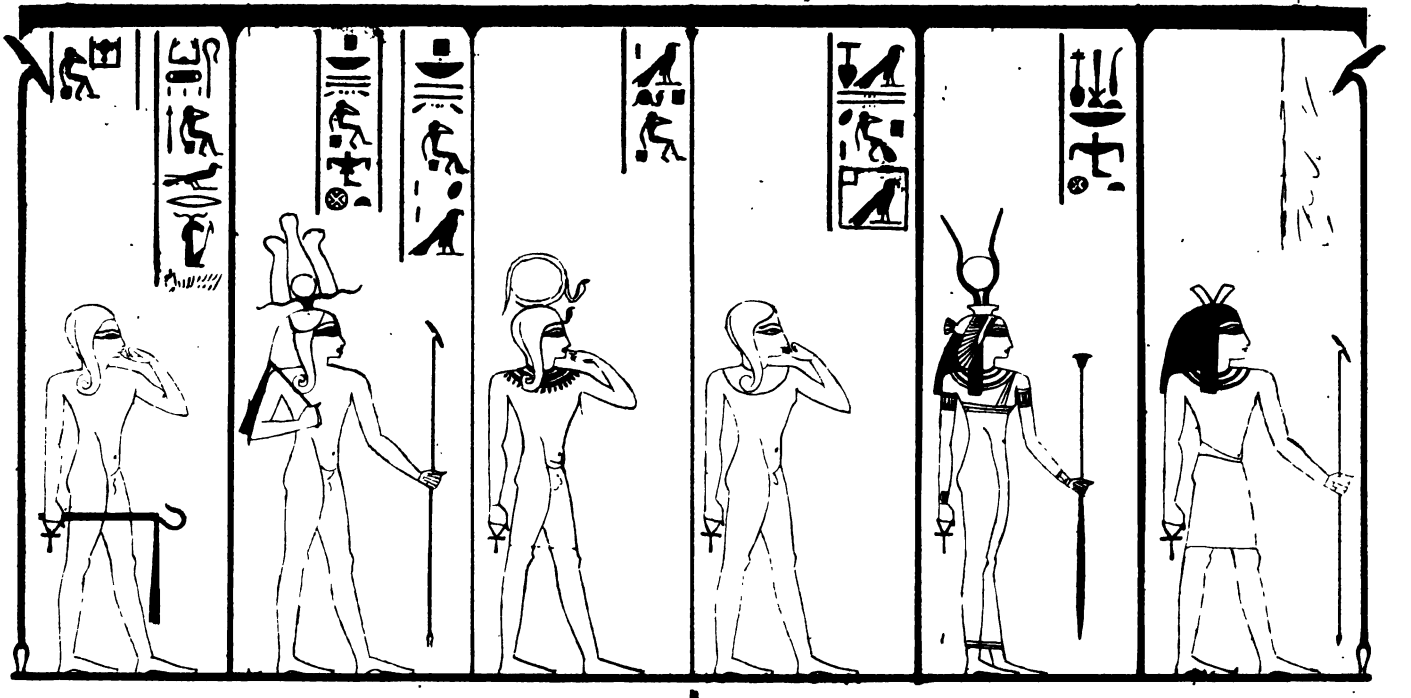
HAKÉ. PNÊB-TO HOR-PÎ-RÉ. HOR-SENED-TO. T-SON-T-NOFRE.



PART 1. PART 2. PART 3. PART 4 PART 5. PART 6.

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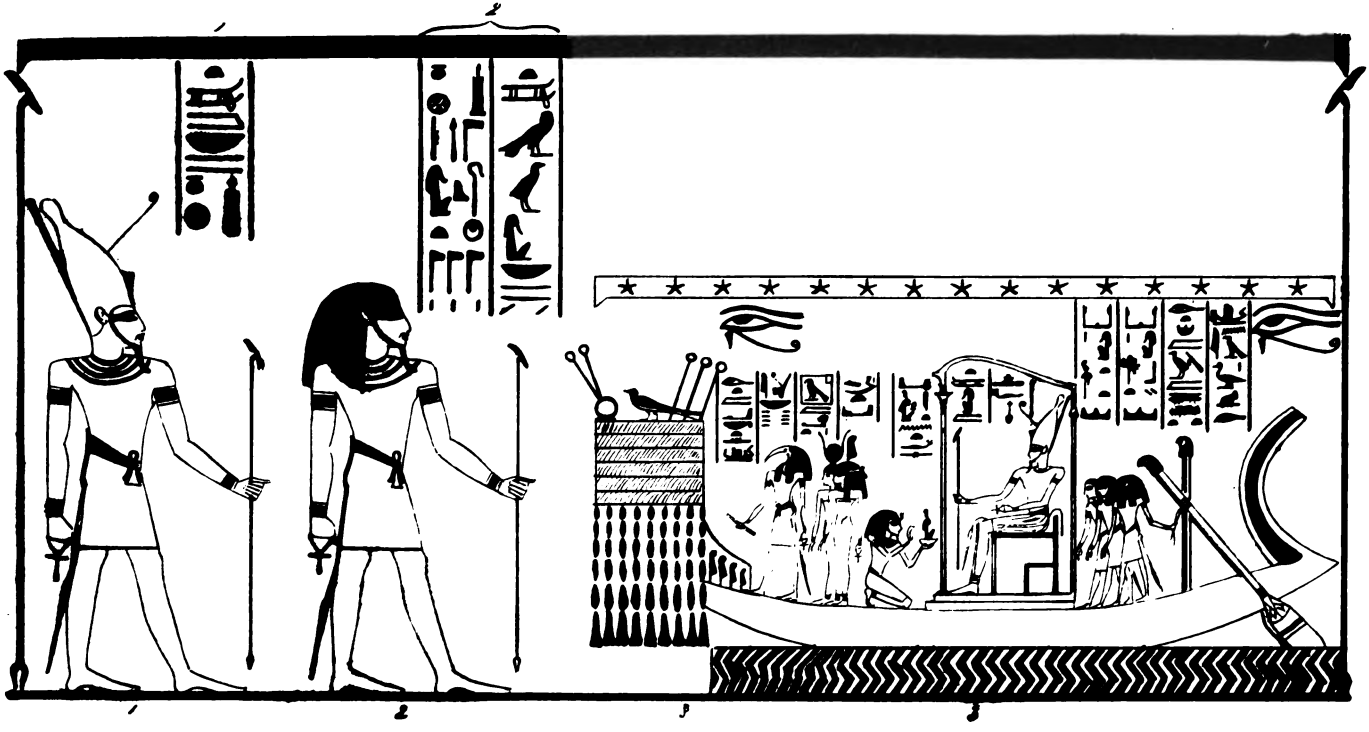
ATMOO.



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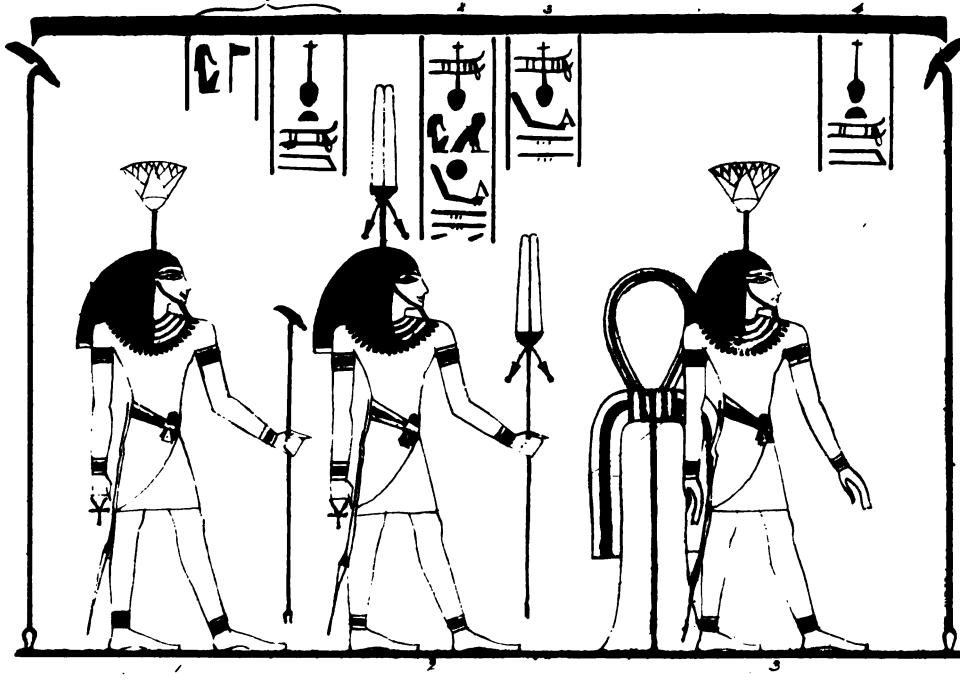
NOFRE ATMOO.



PART 1.

ANOUKE.

PART 2.

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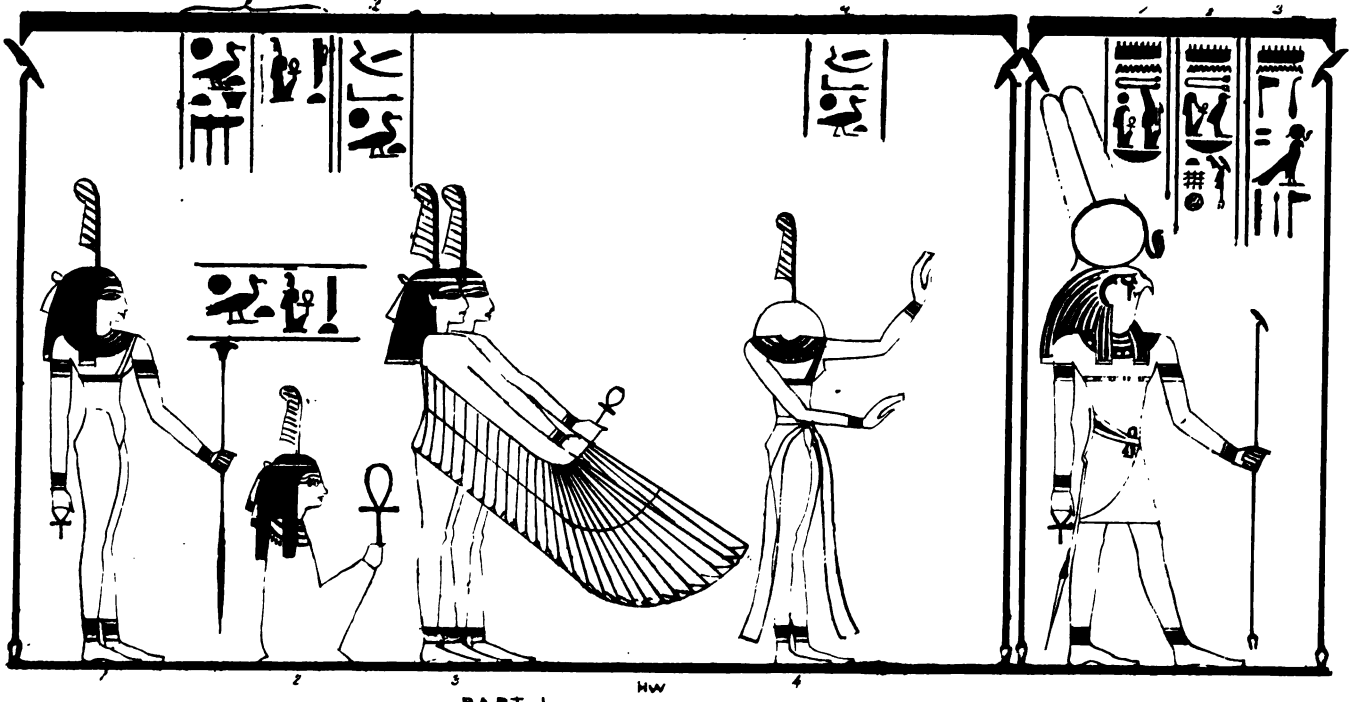
THMEI? GODDESS of TRUTH or JUSTICE.

MANDOO.



PART 1.

PART 2.

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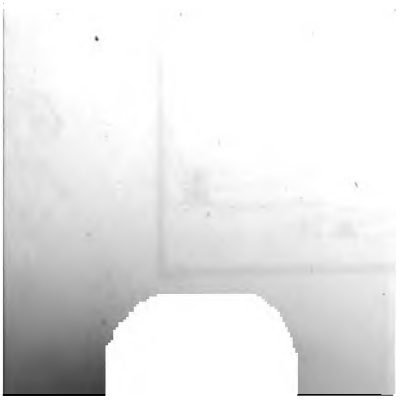

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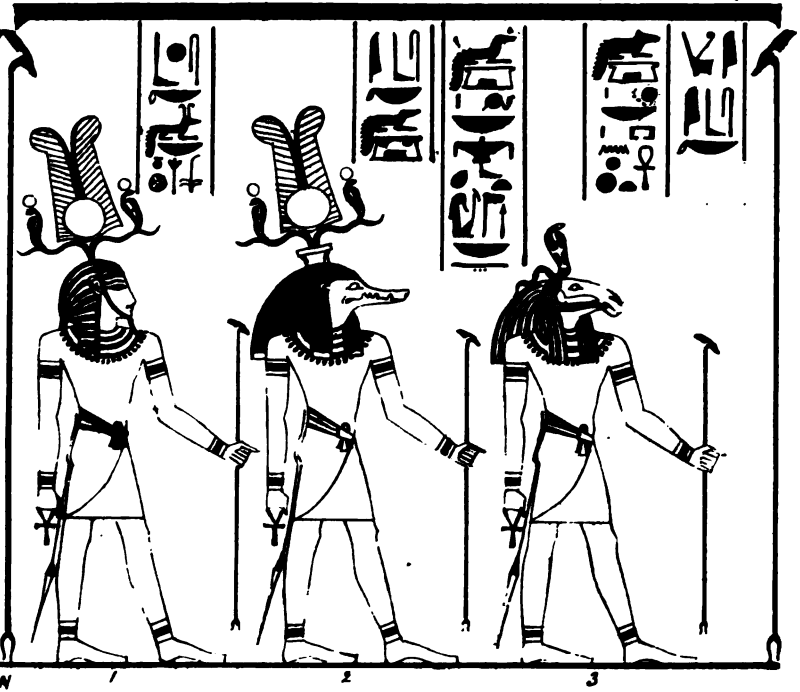
MALOULI.

PART. 1.

SAVAK



PART. 2.

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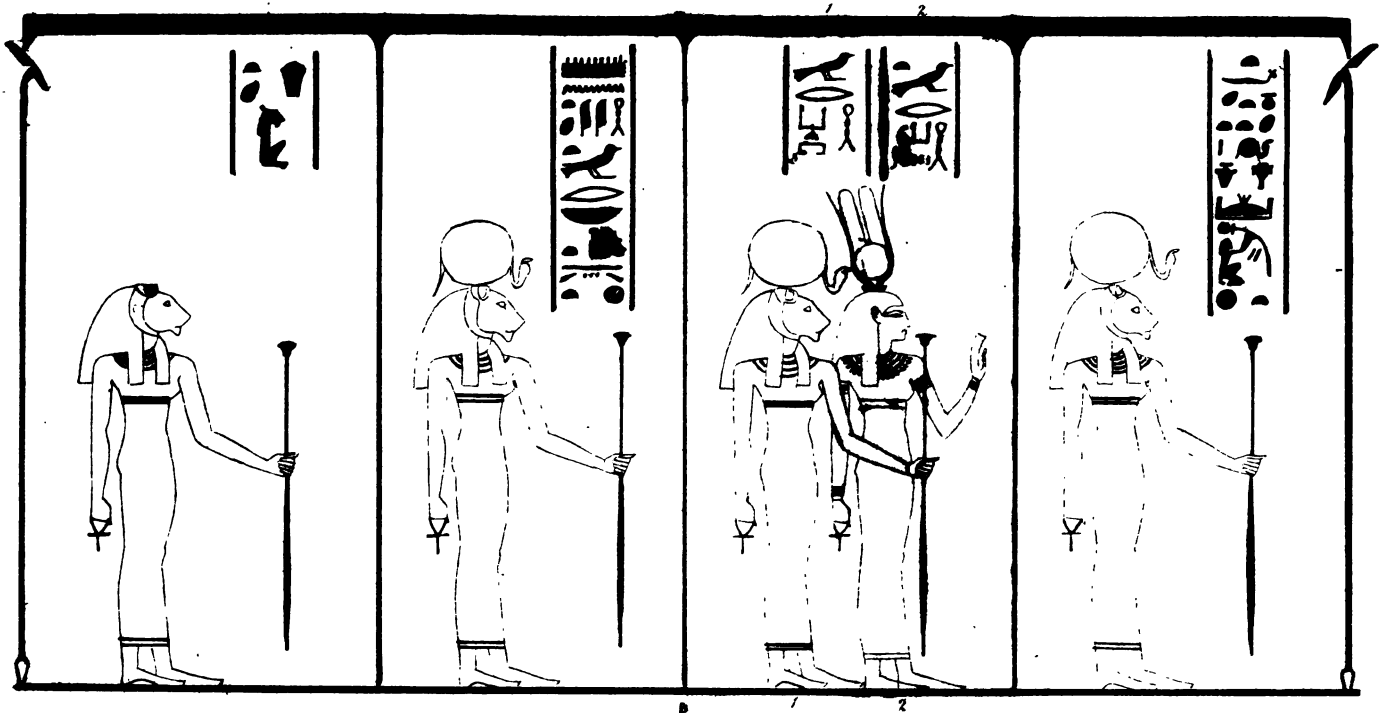
A form of BUTO or PASHT?

MENHAI?

HAKTE, HECATE?

TAFNE.



PART 4.

PART 3

PART 2.

PART 1.

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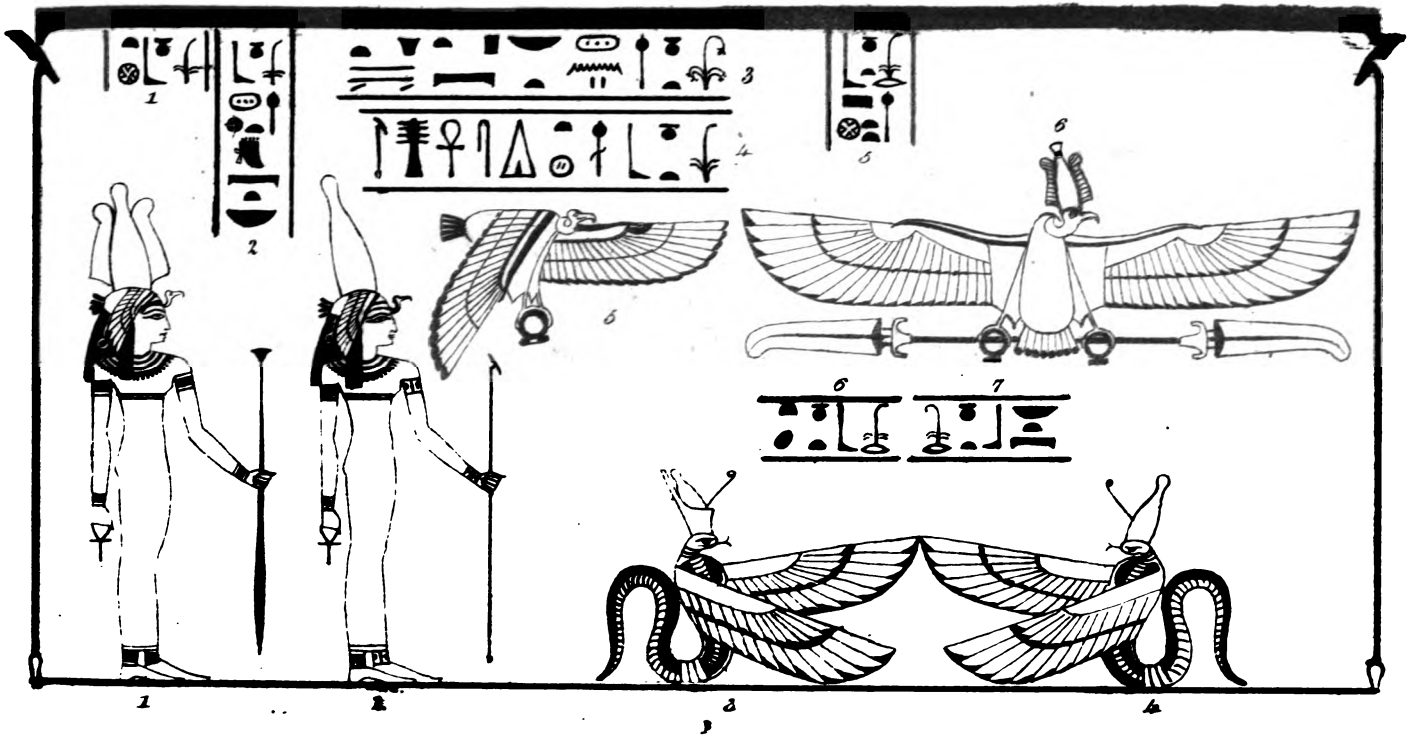
EILETHYA.



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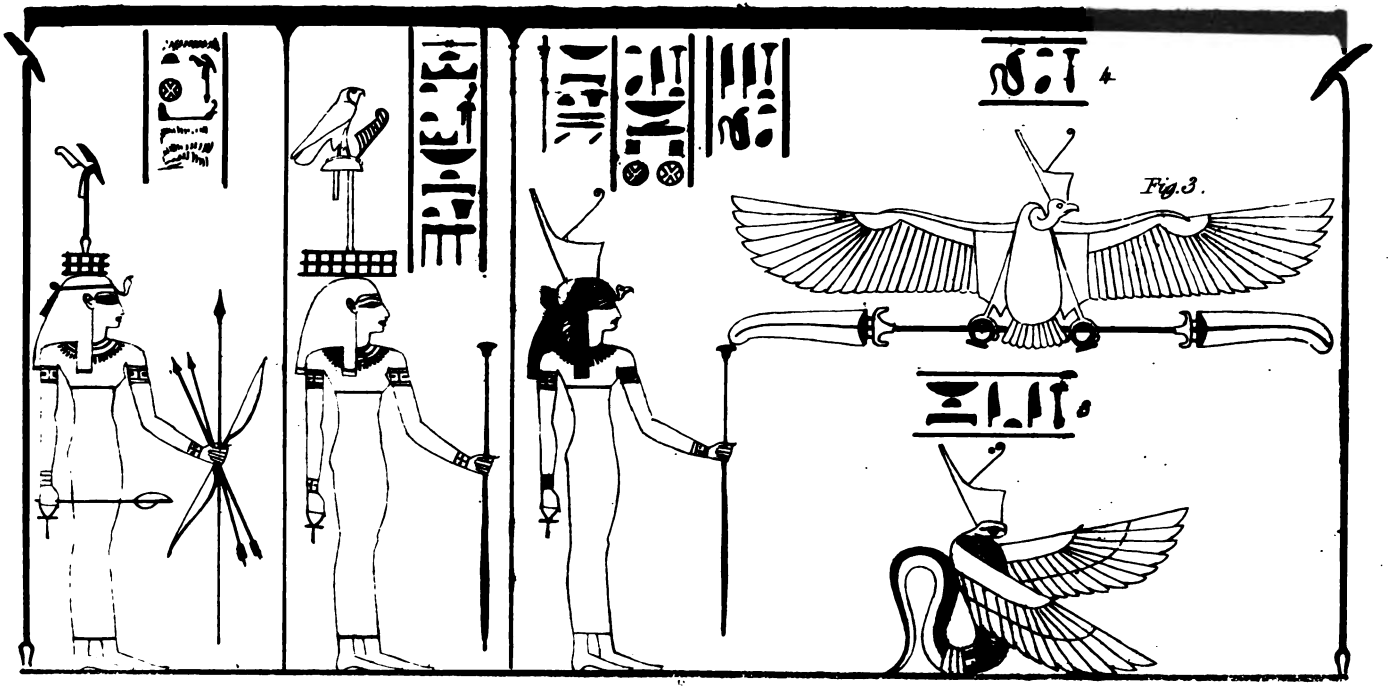
ΧΗΜΙ, EGYPT? THE WEST BANK. THE LOWER COUNTRY?



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SOFH?

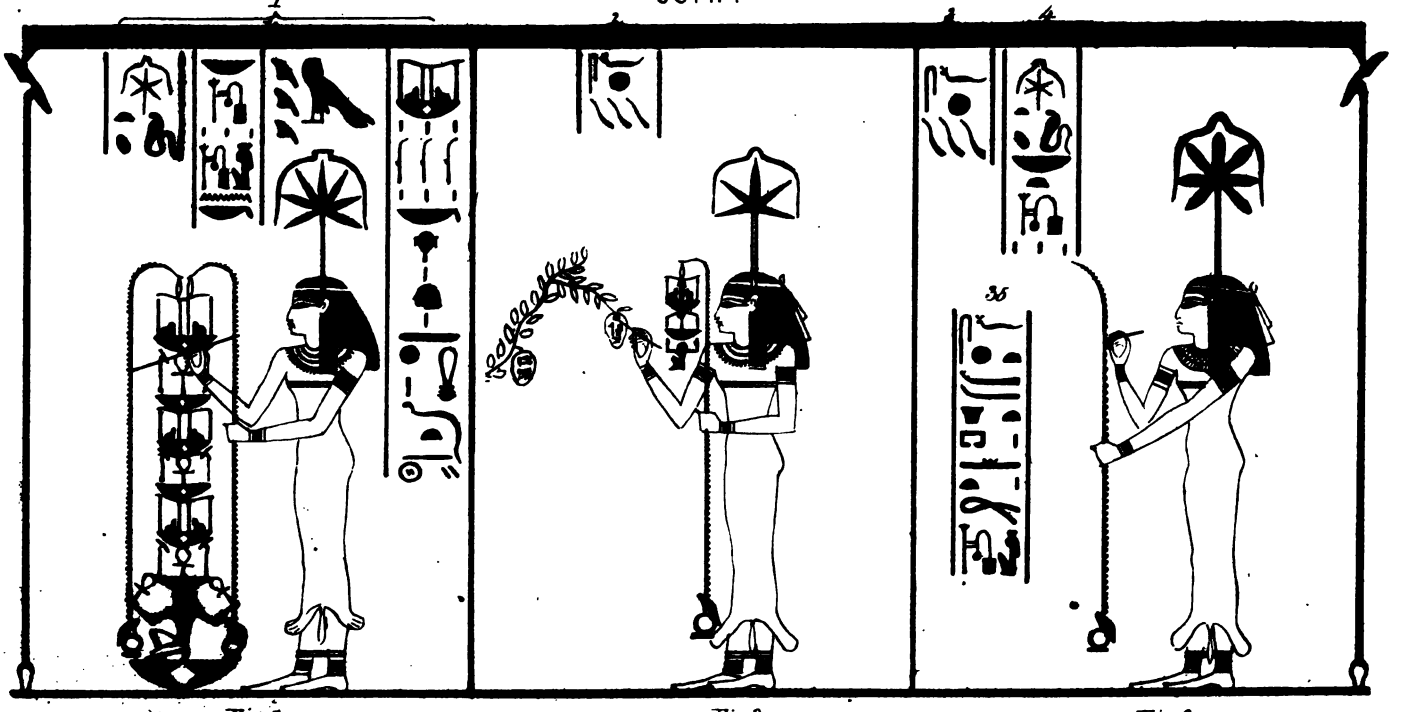

Fig. 1.

Fig. 2.

Fig. 3.

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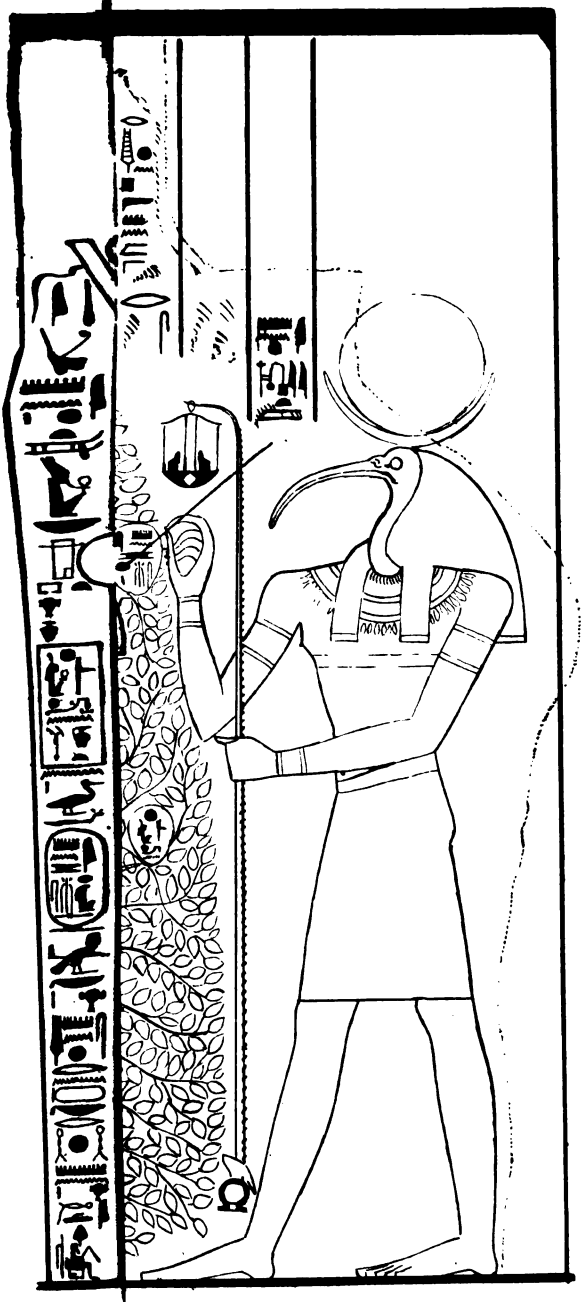

FRUIT of the PERSEA.

MEMNONIUM THEBES.

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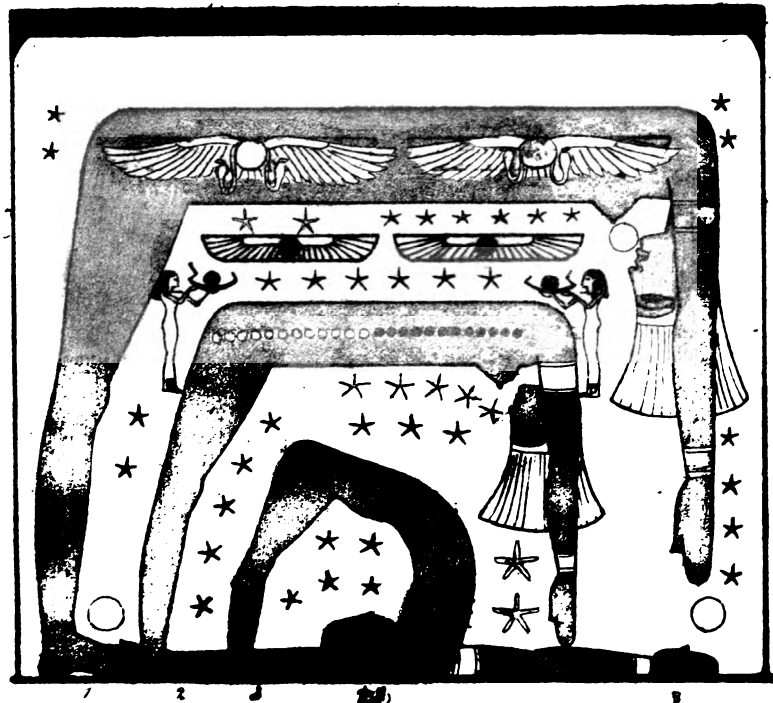
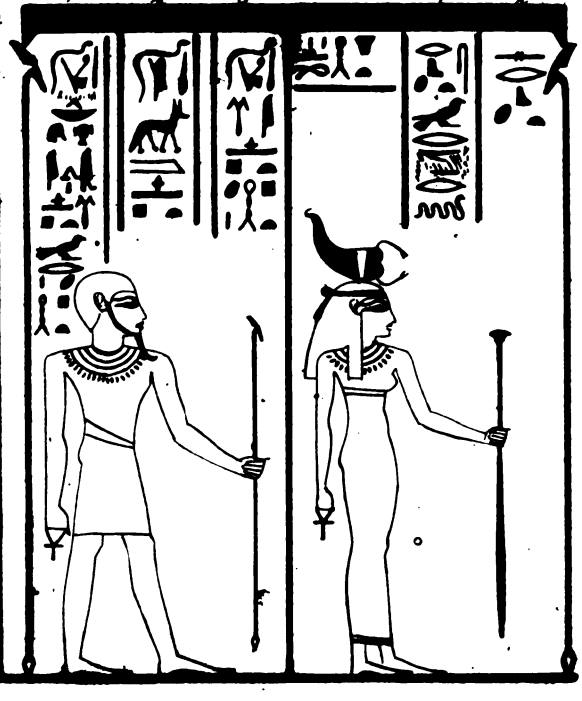
THE HEAVENS.



PART 3.

ASOLEPIUS.



PART 2.

SELK?

PART 1.

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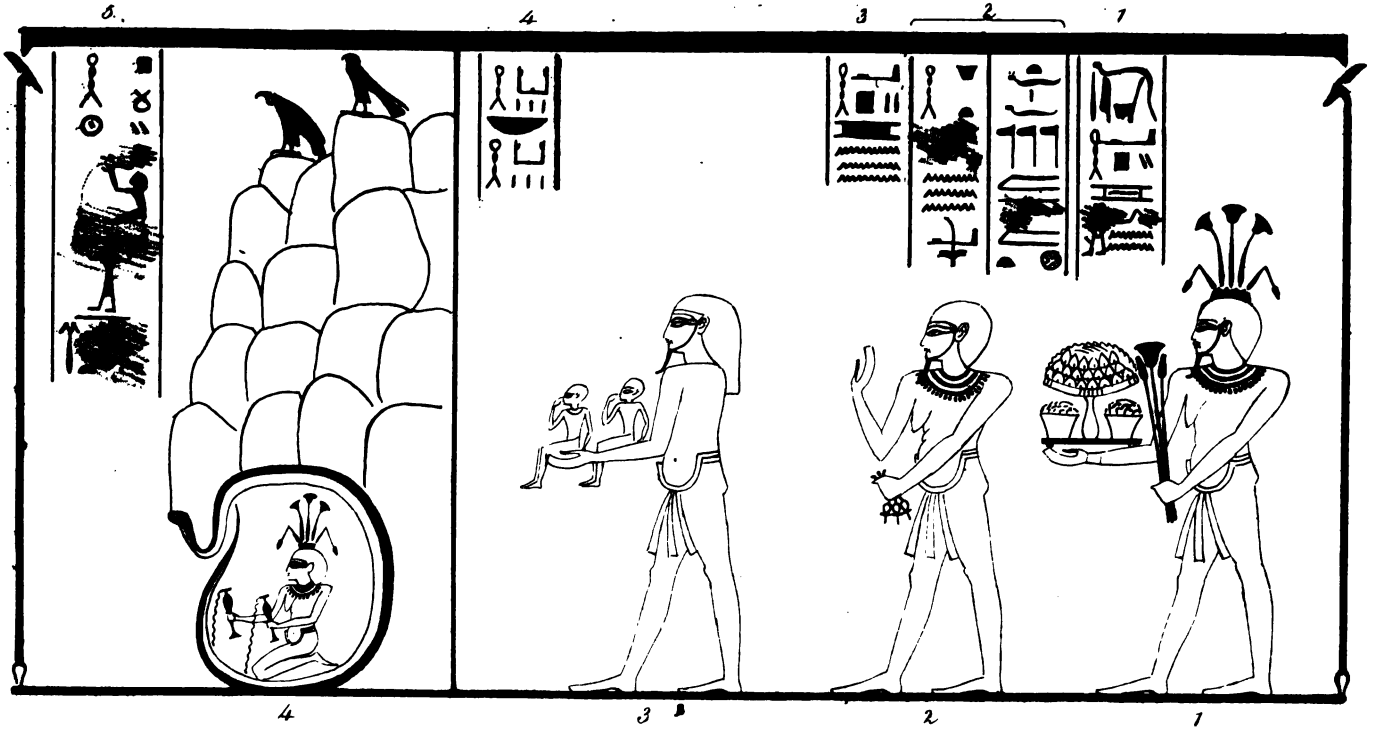
THE GOD NILUS.



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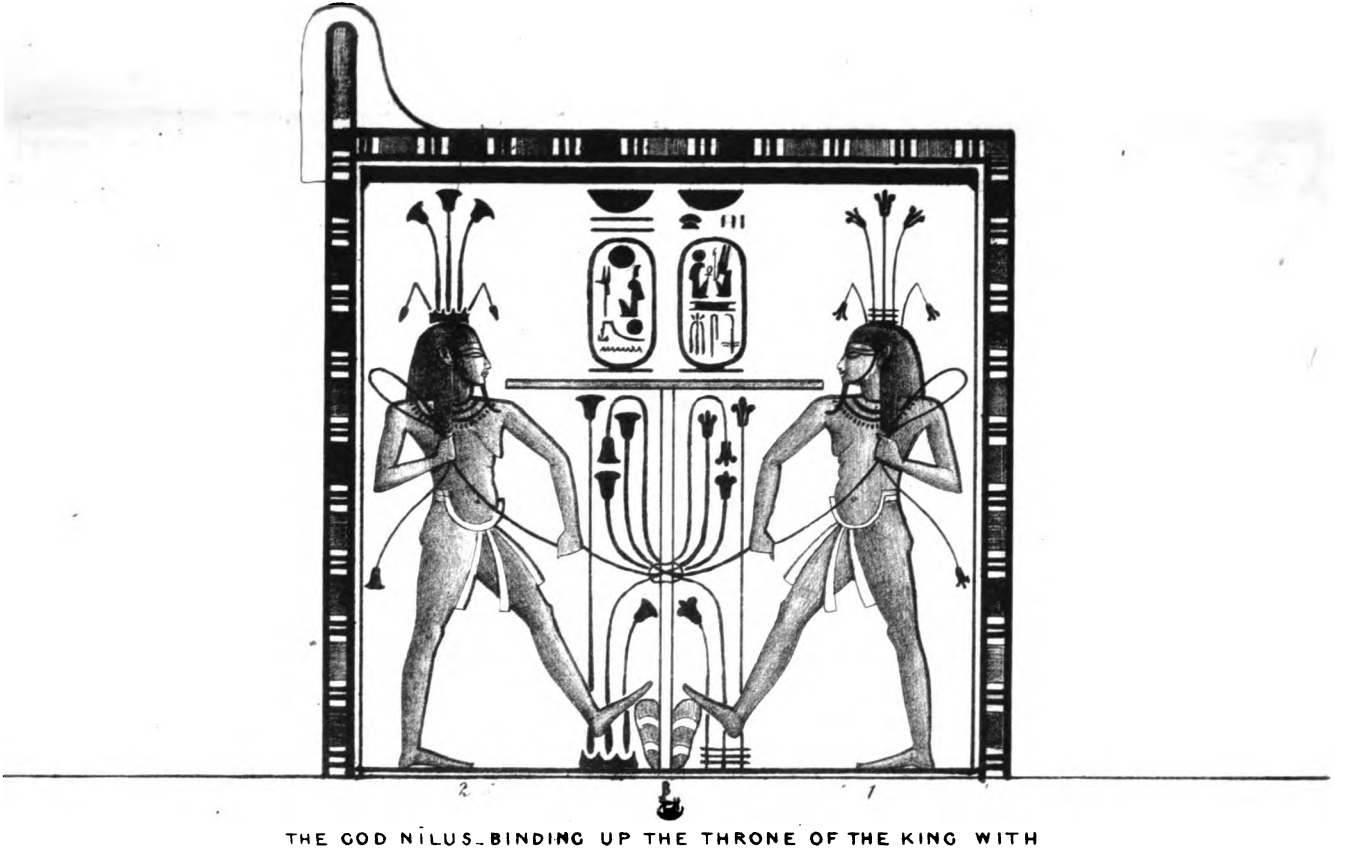

THE GOD NILUS-BINDING UP THE THRONE OF THE KING WITH WATER PLANTS, EMBLEMATIC OF HIS DOMINION OVER UPPER & LOWER EGYPT

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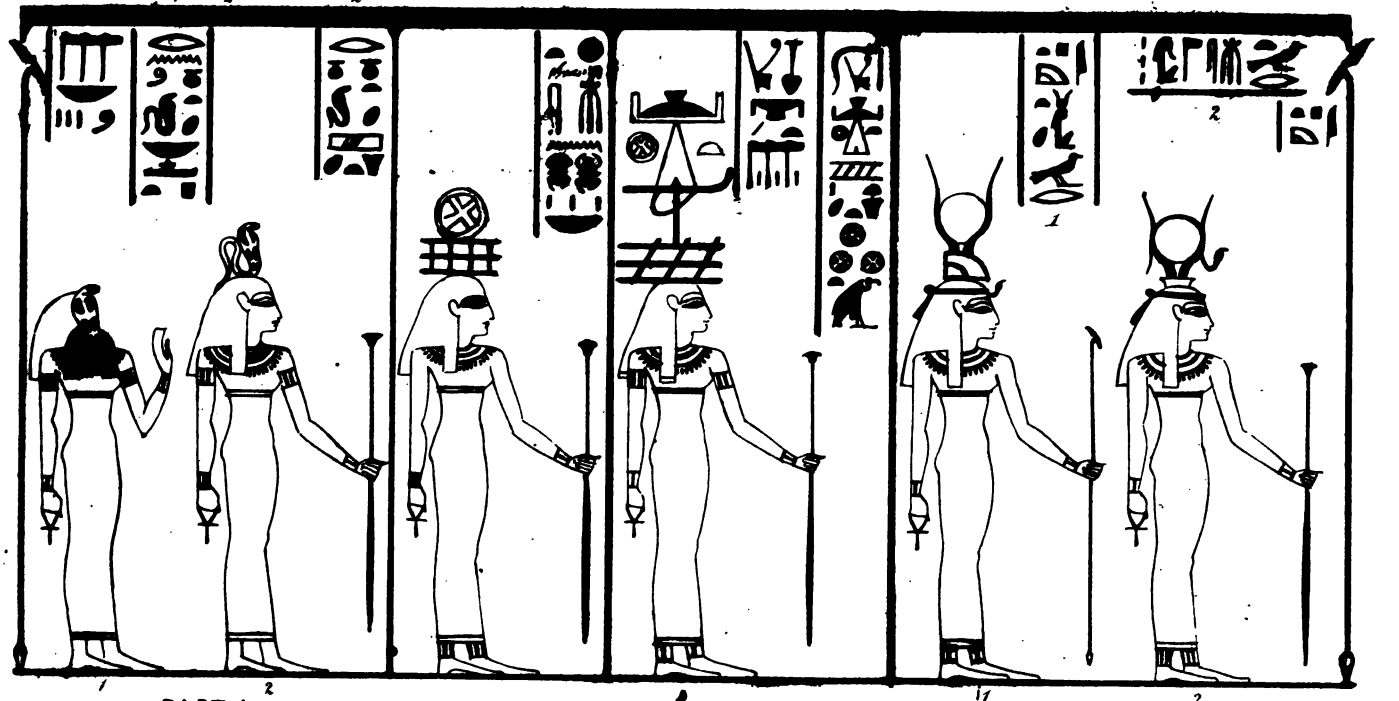
RANNO? KAHI? TENTYRIS. THEBES.



PART_4. PART_3 PART_2. PART_1.

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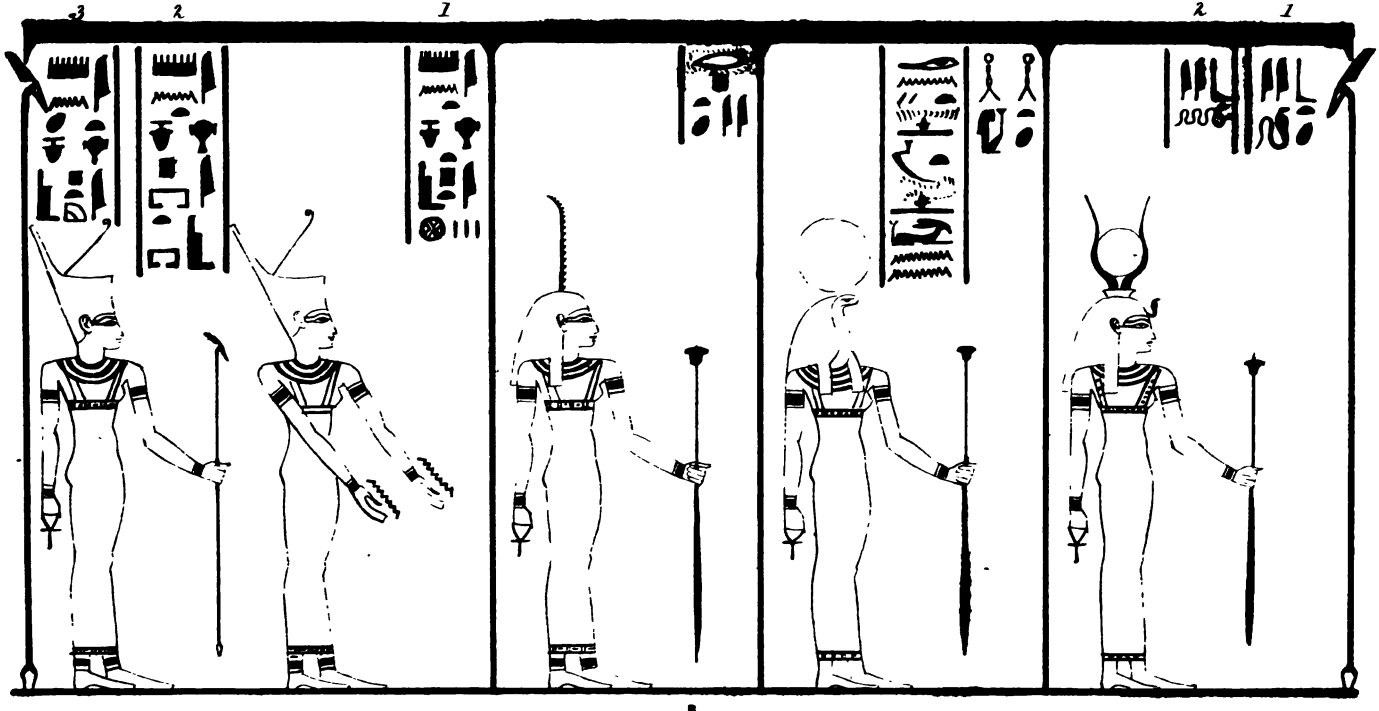
AMUNTA OR TAMUN. THE YEAR? HOH? BAI?



PART 4. PART_3. PART_2. PART_1.

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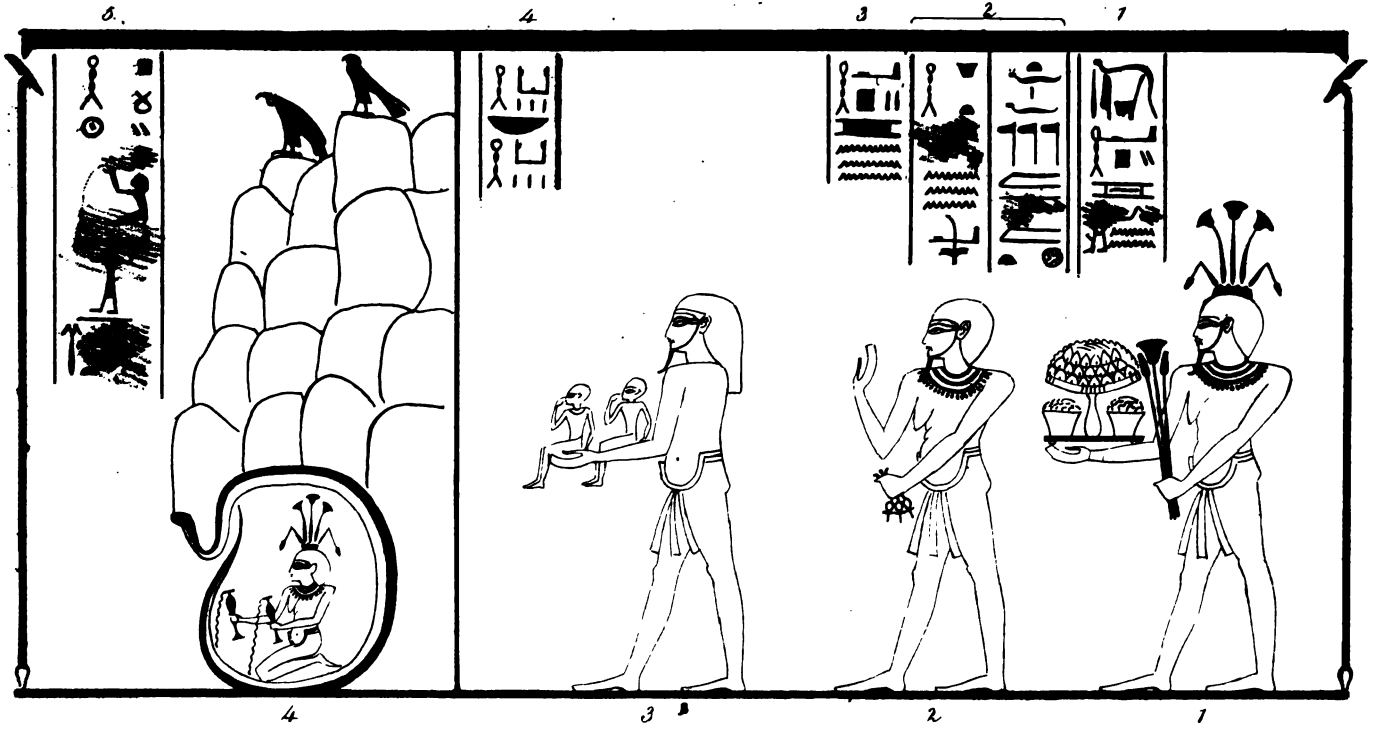
THE GOD NILUS.



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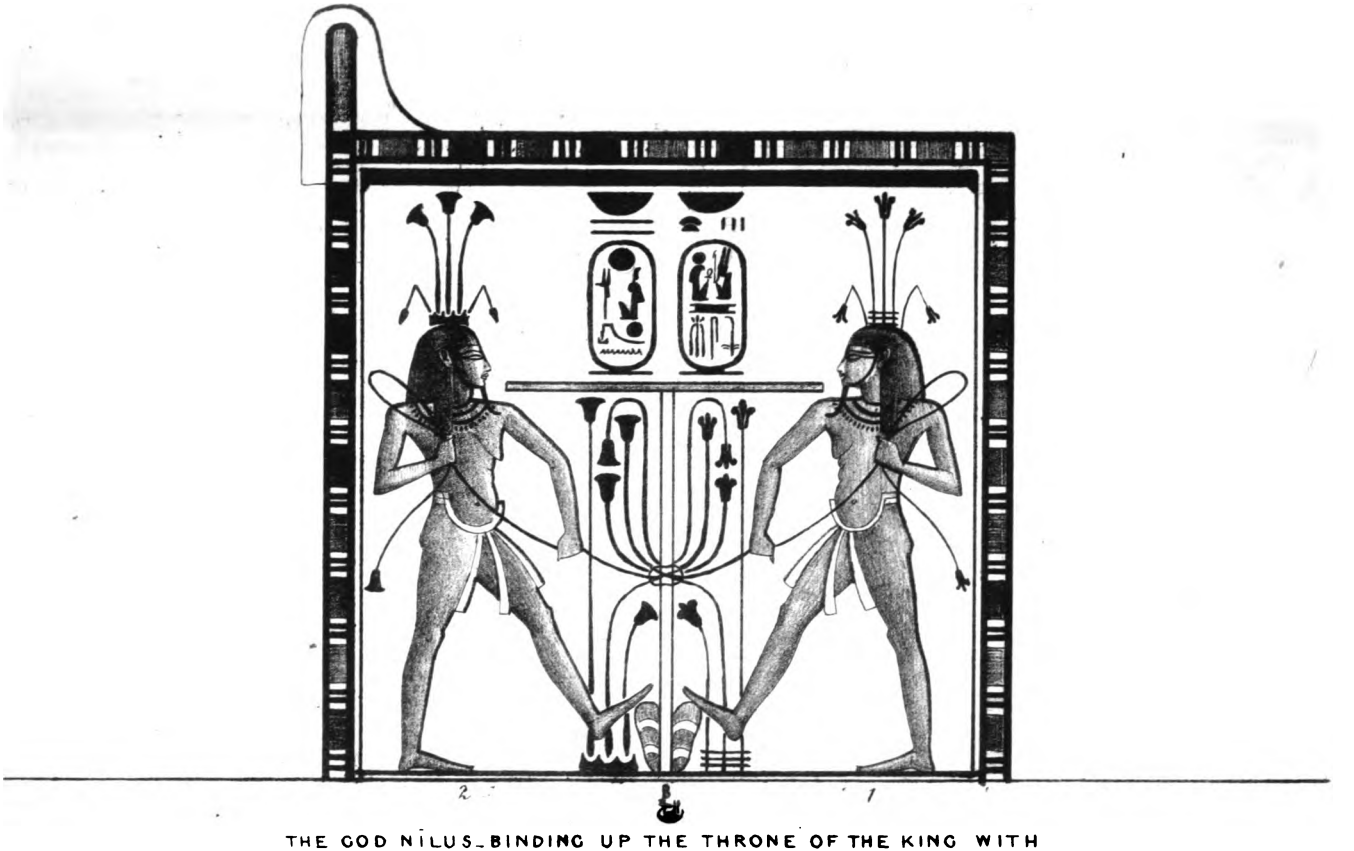

THE GOD NILUS_BINDING UP THE THRONE OF THE KING WITH WATER PLANTS, EMBLEMATIC OF HIS DOMINION OVER UPPER & LOWER EGYPT

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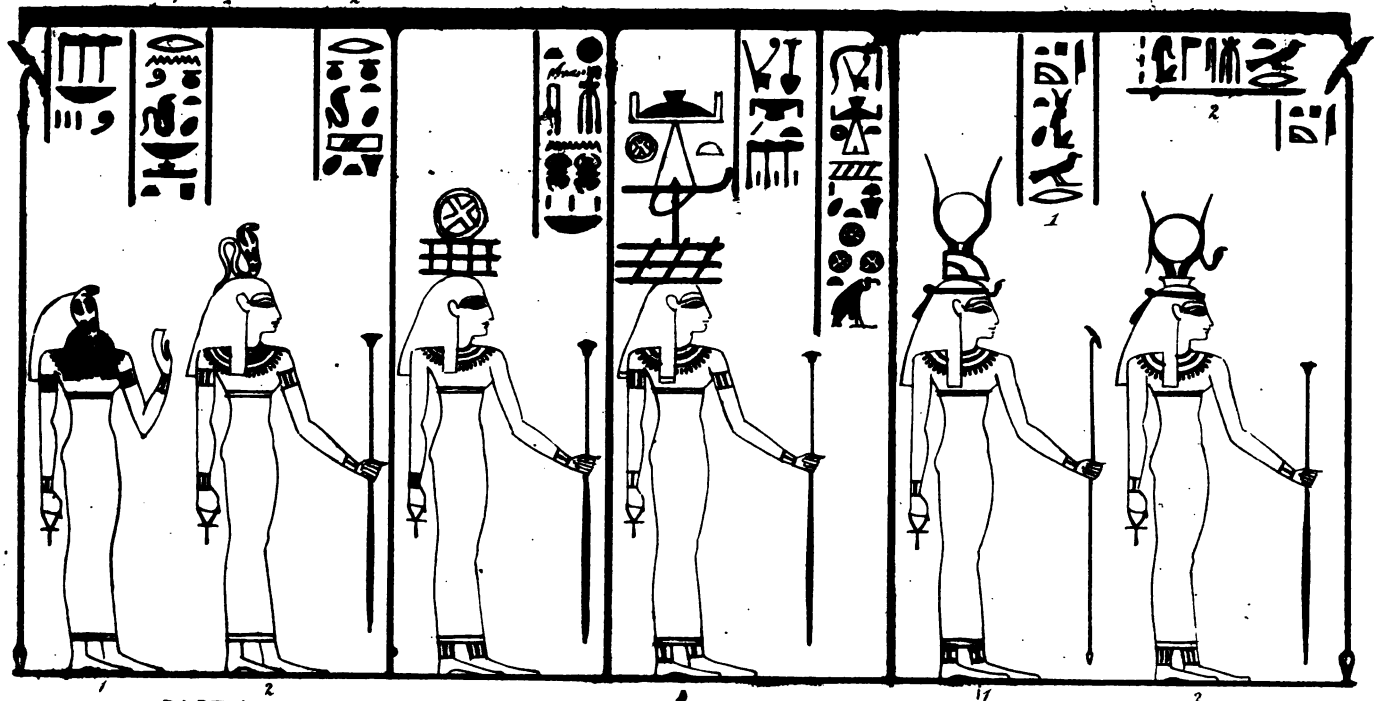
RANNO? KAHI? TENTYRIS. THEBES.



PART_4. PART_3 PART_2. PART_1.

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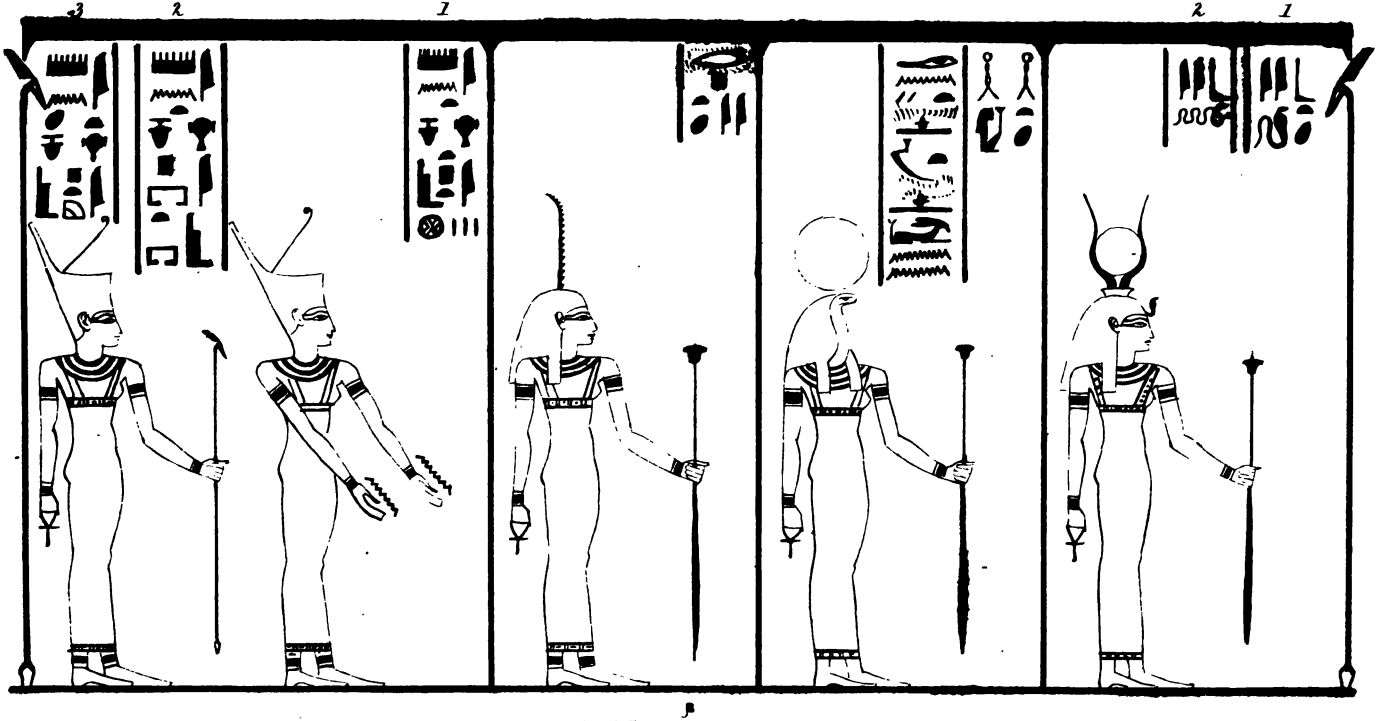
AMUNTA OR TAMUN. THE YEAR? HOH? BAI?



PART 4. PART_3. PART_2. PART_1.

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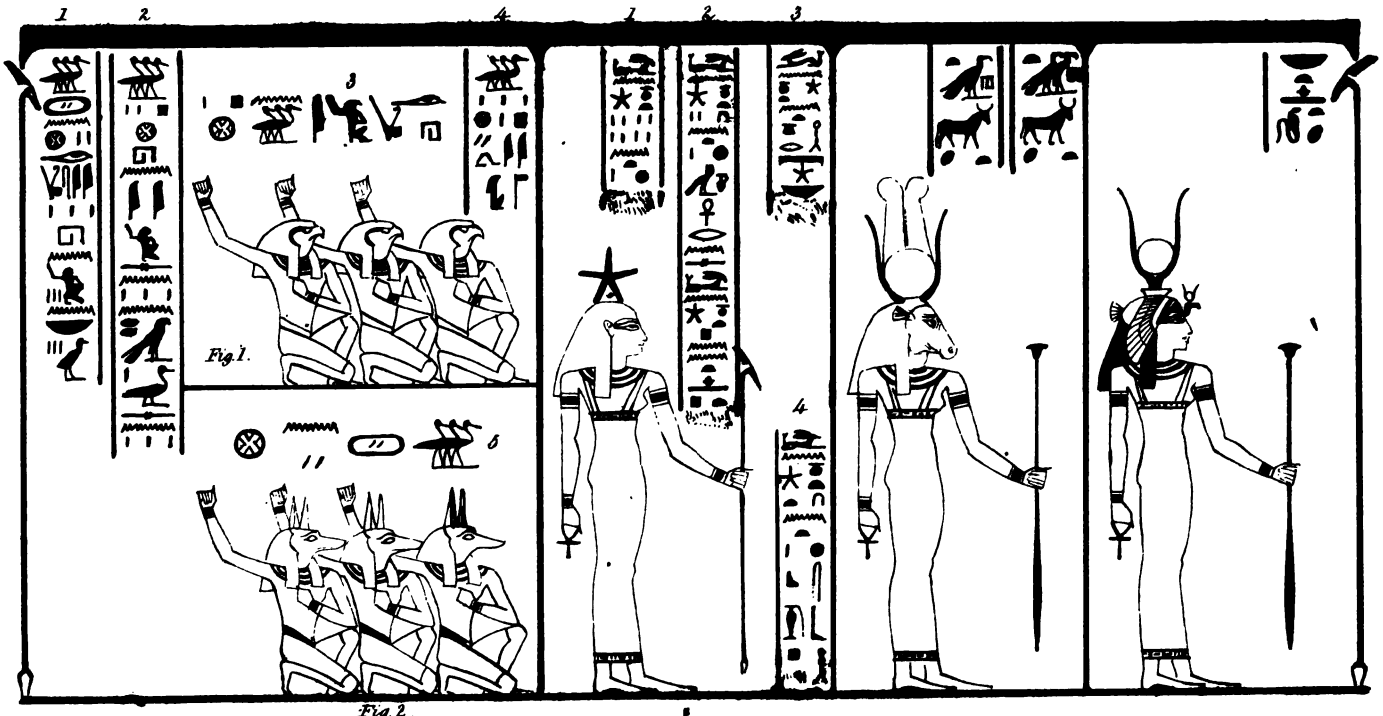
THE SPIRITS? NAUTNAY. THE HOUR EHE NEB?



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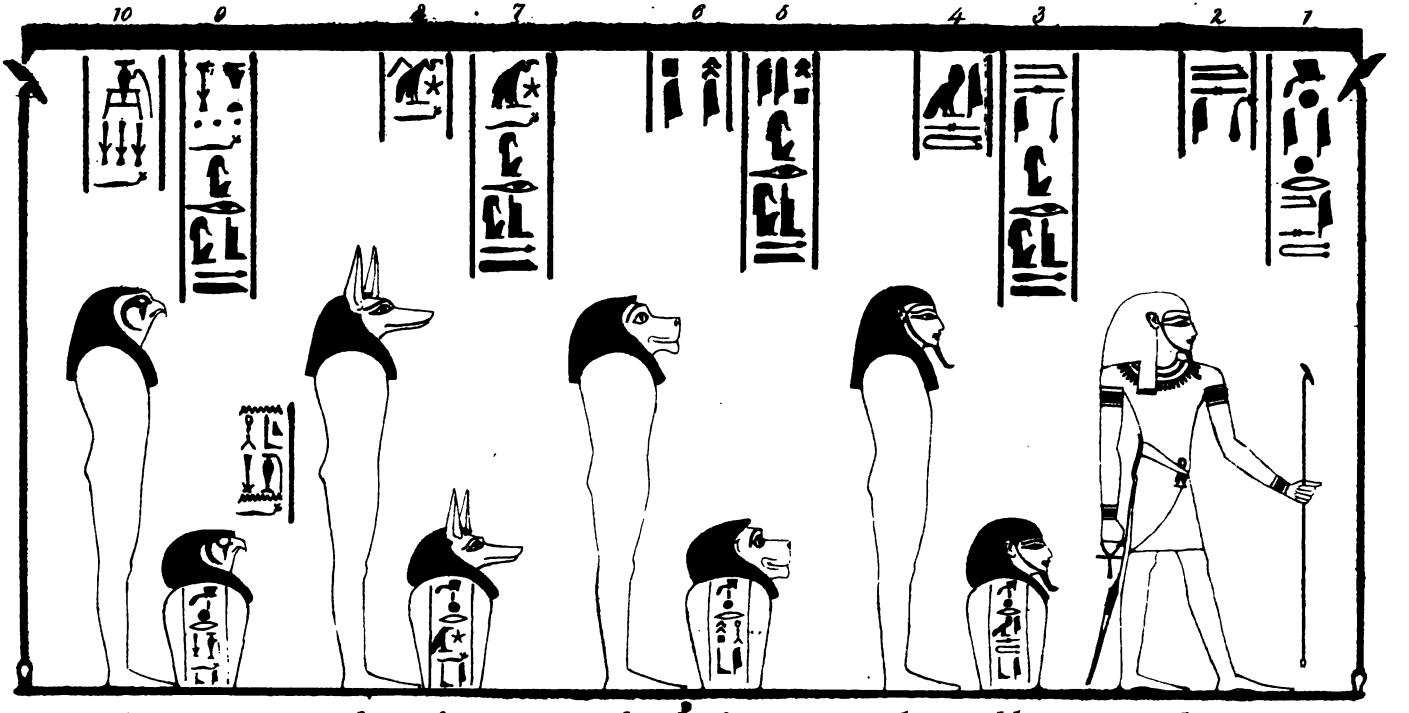
THE FOUR GENII OF AMENTI.



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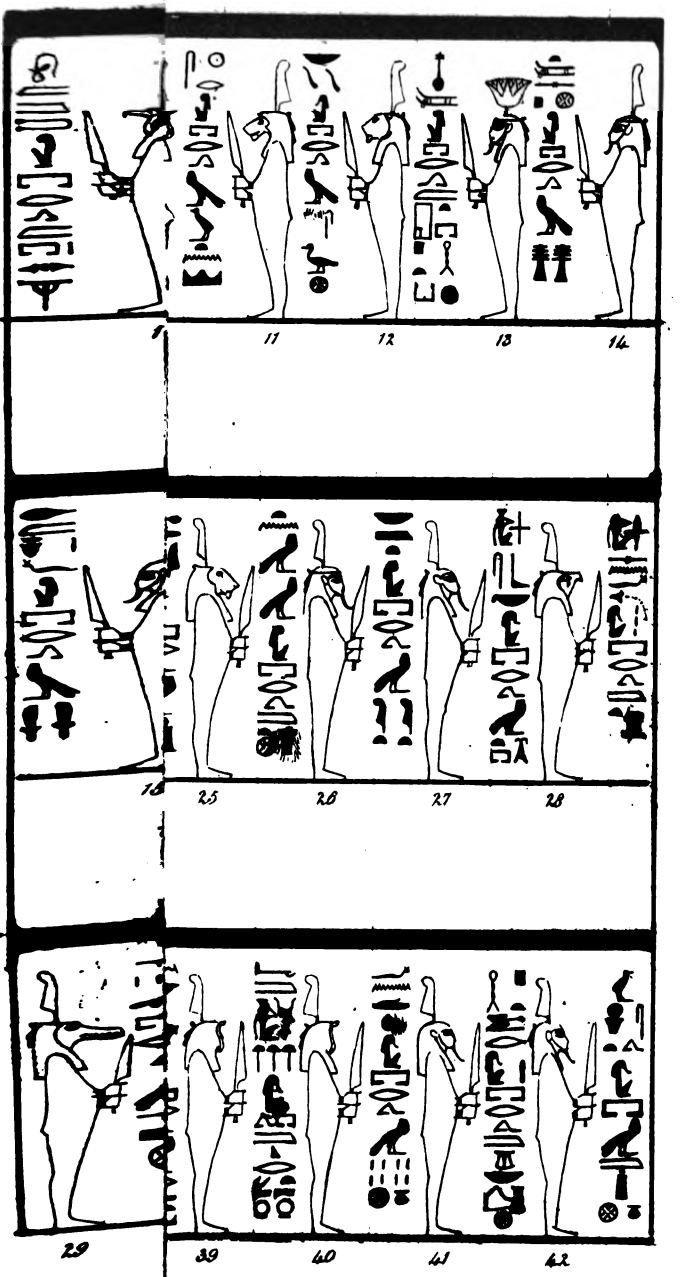

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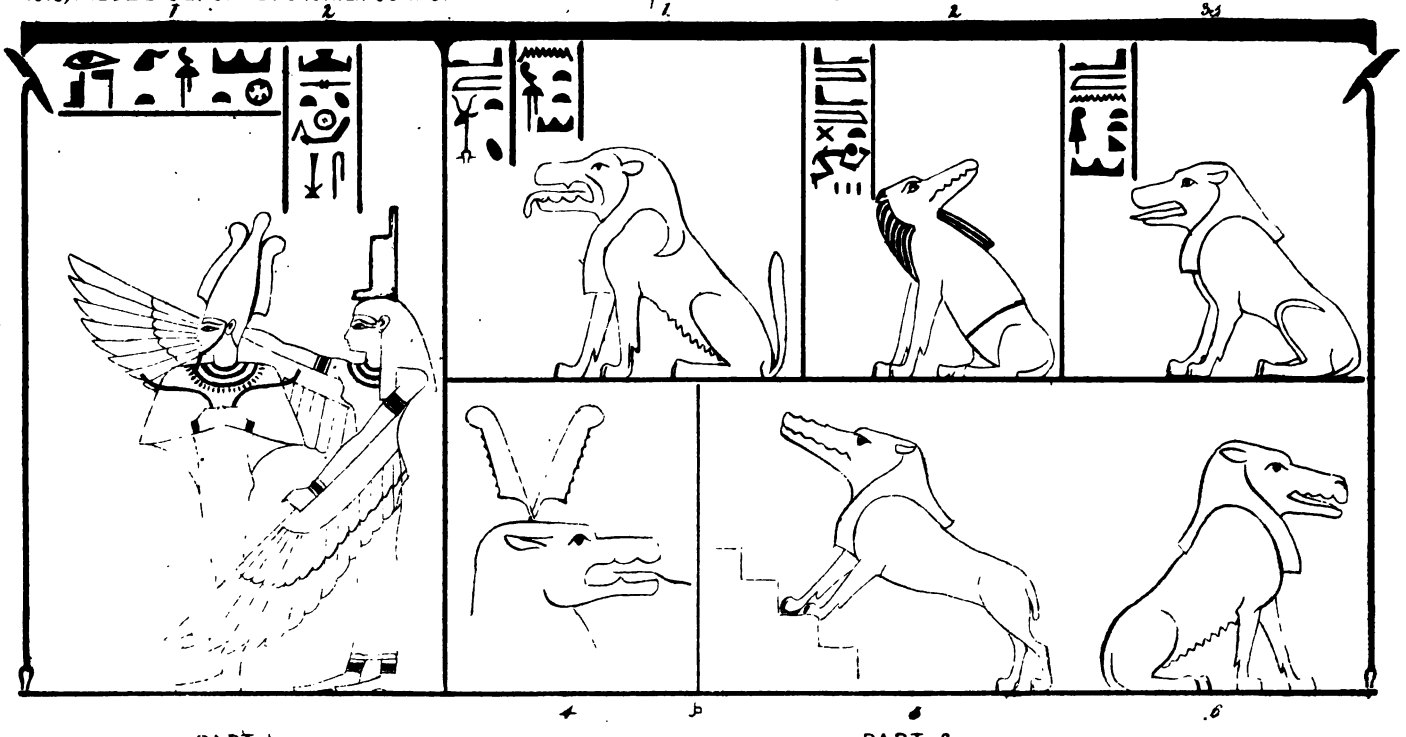
CERBERUS.



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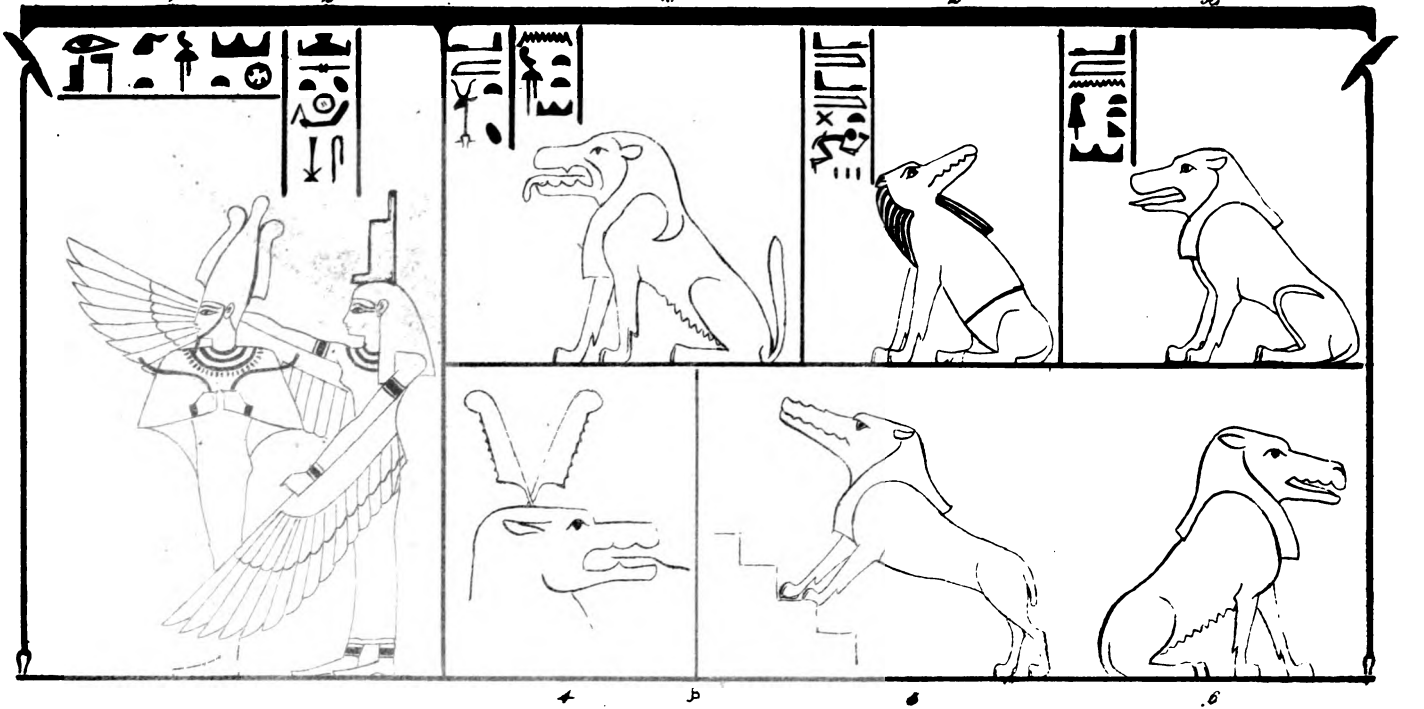

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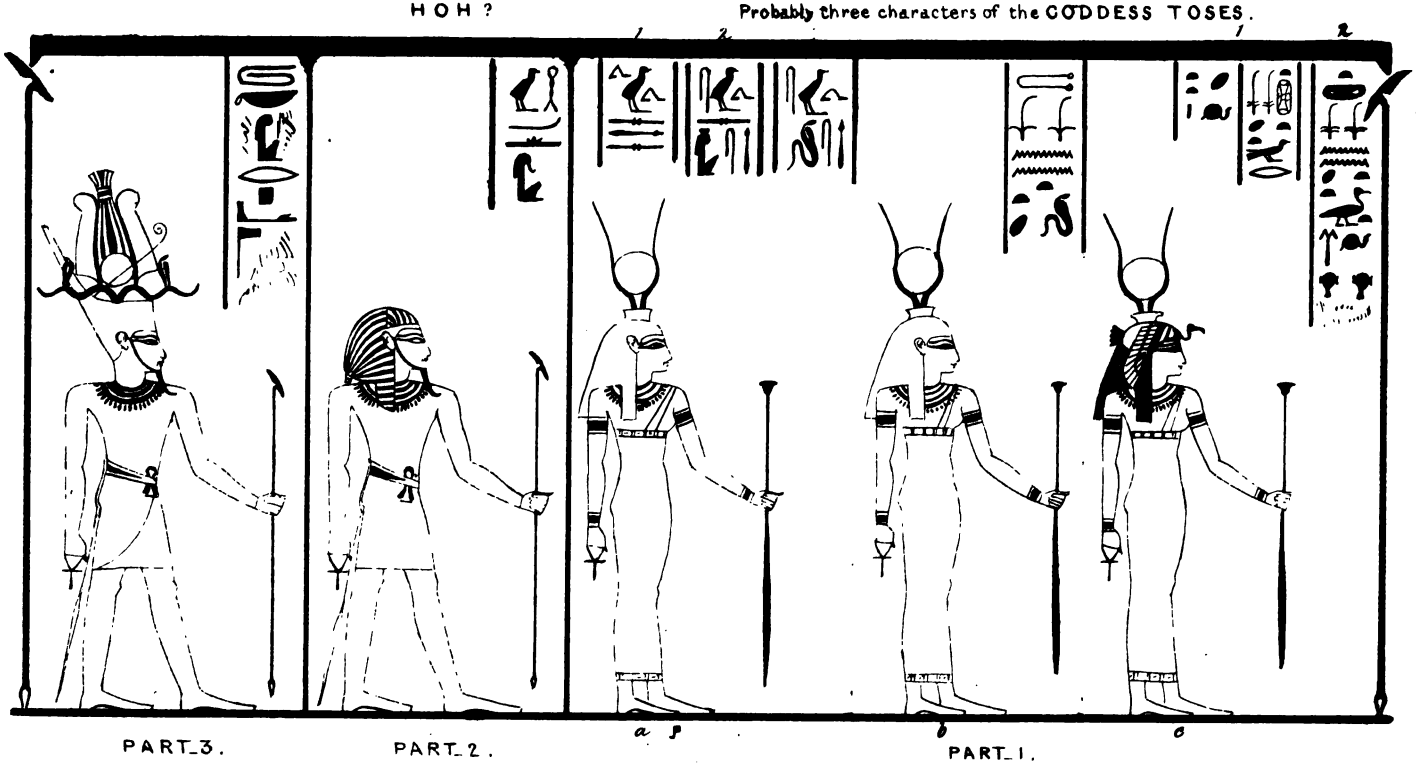

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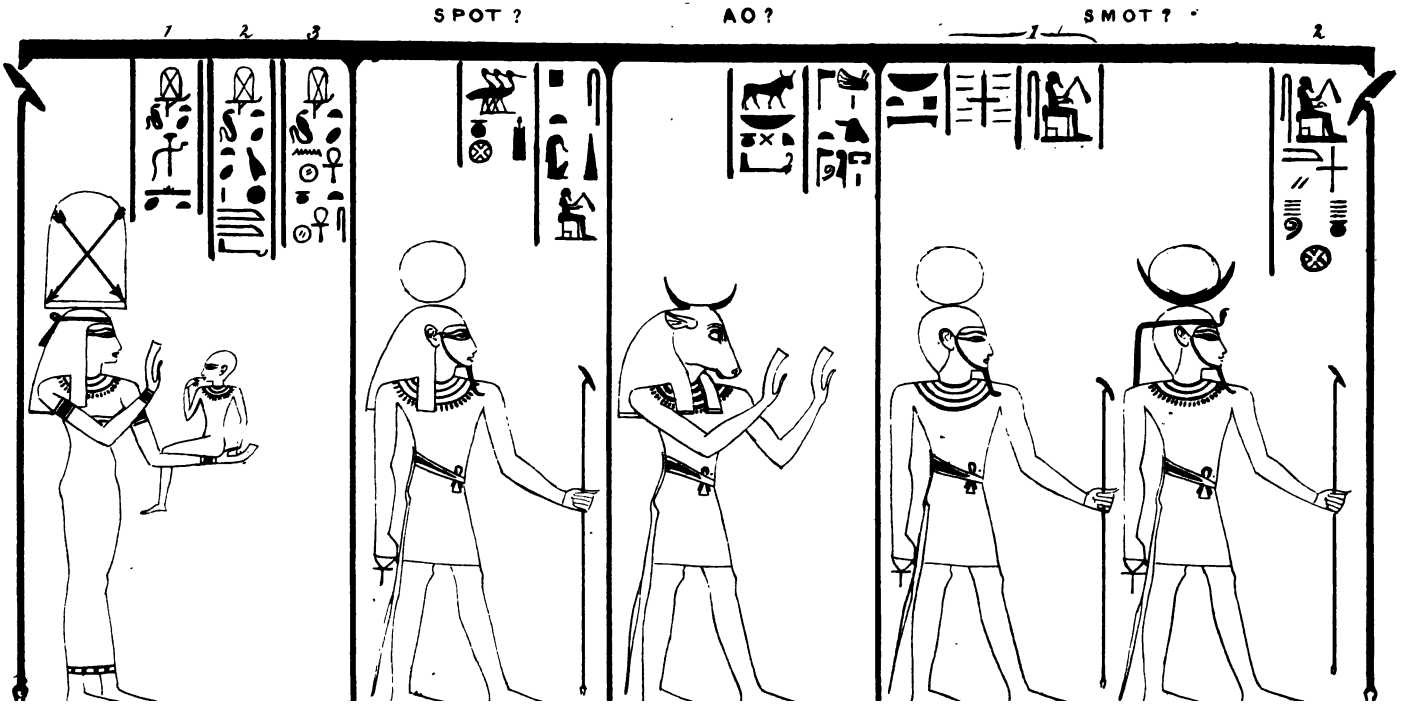

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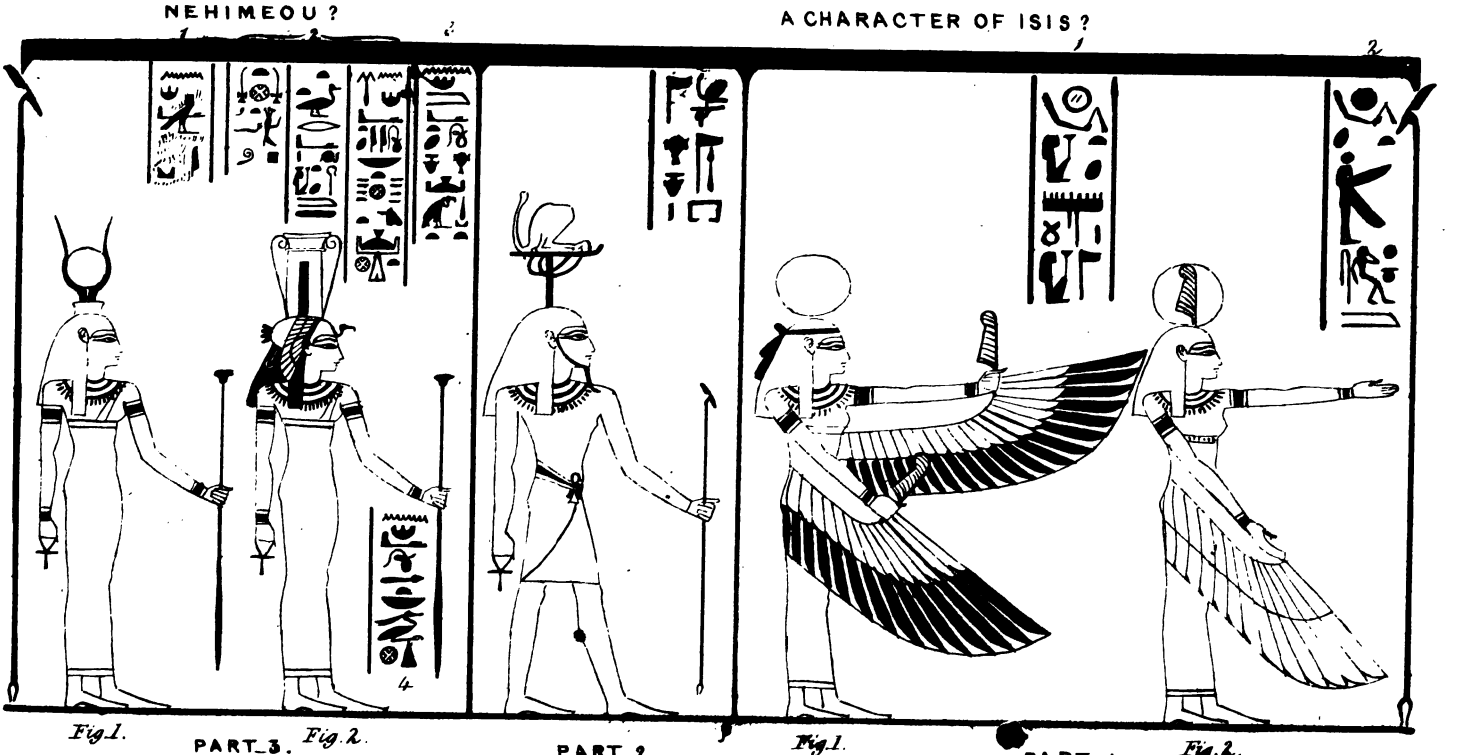

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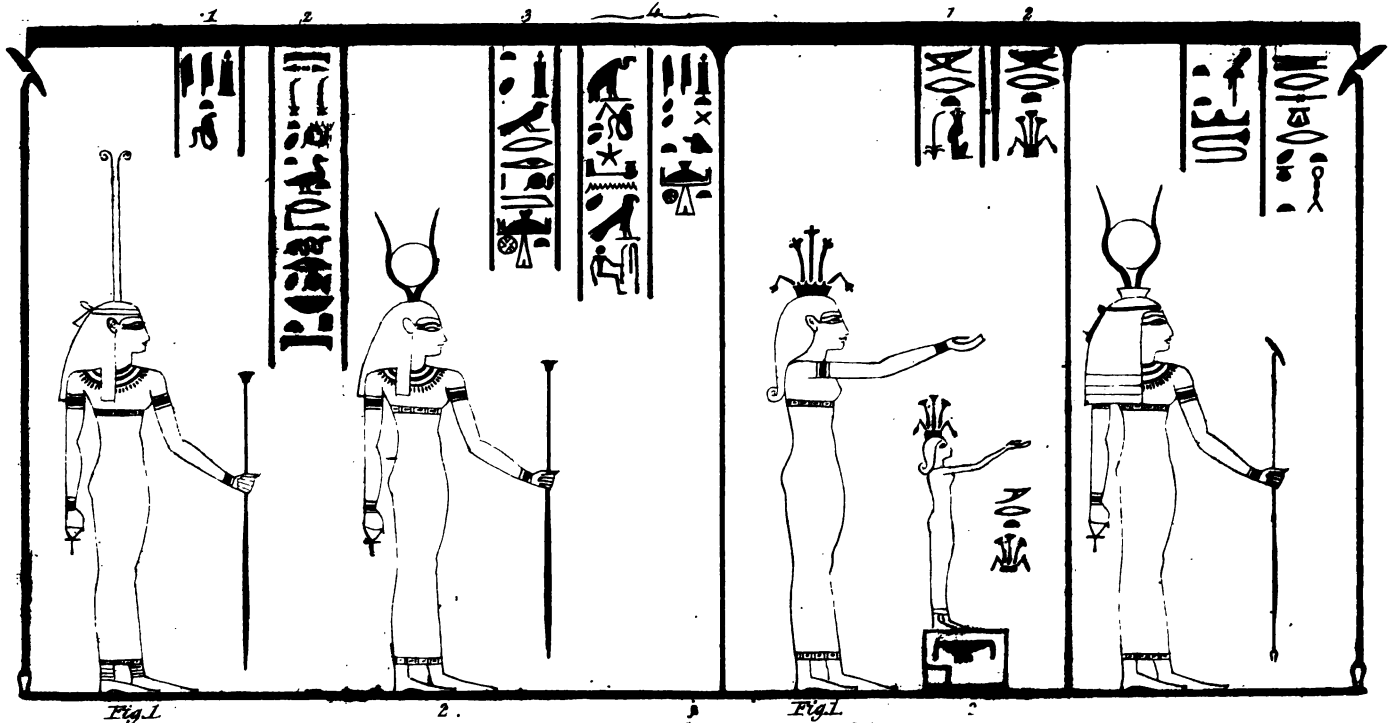

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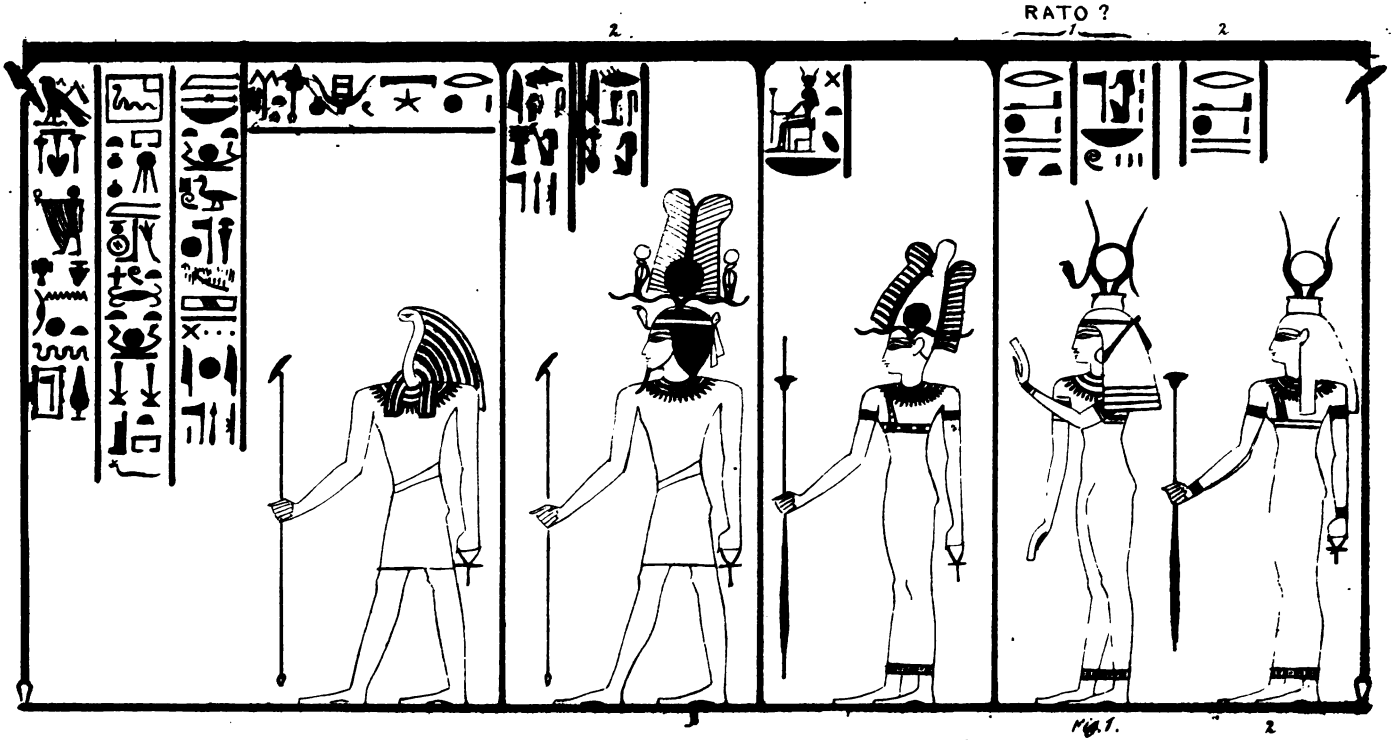

PART 1. PART 2. PART 3. PART 4.

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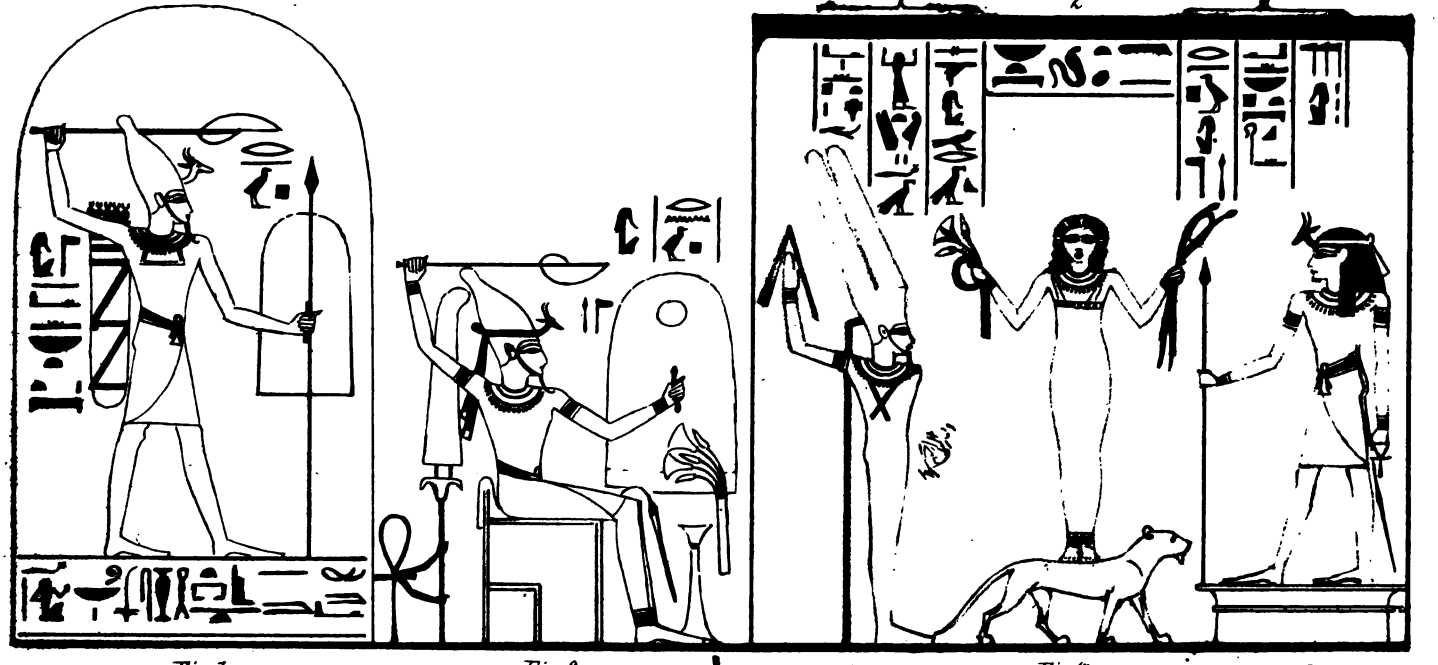

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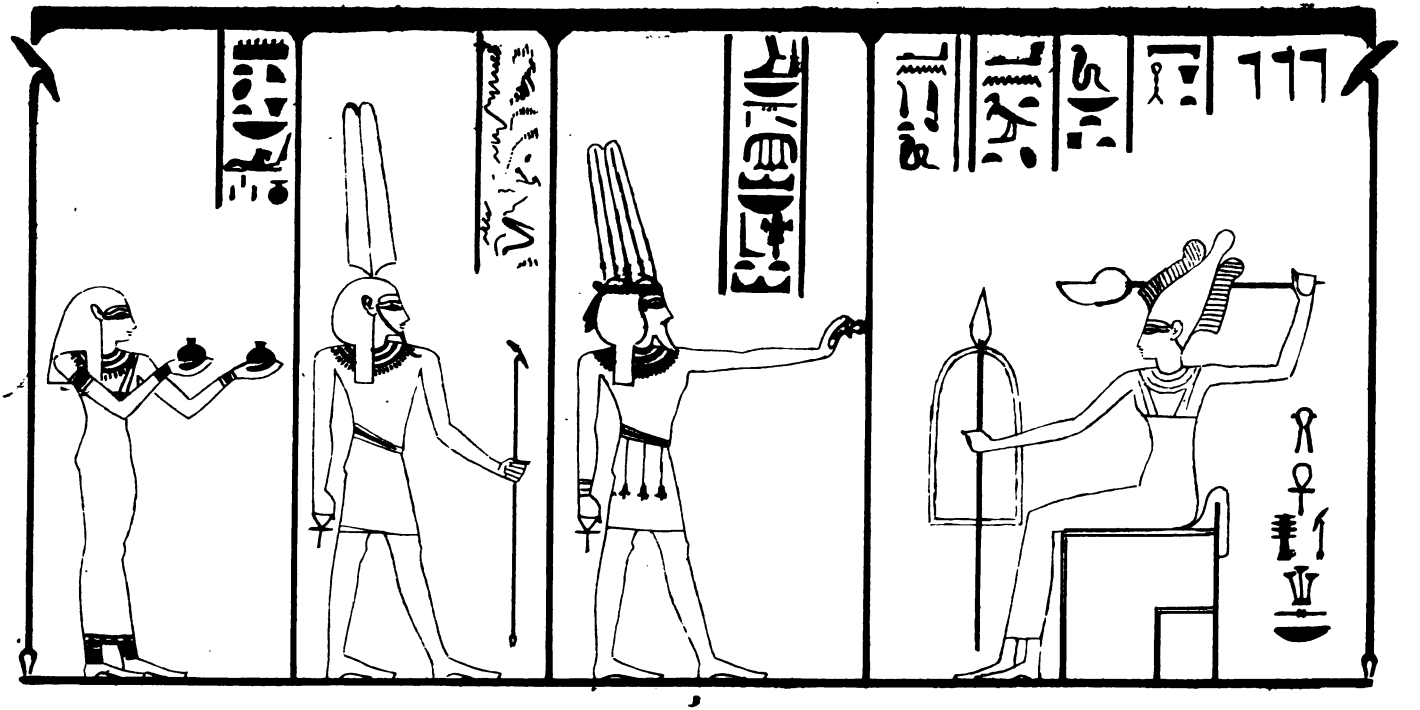
ANTA ? GODDESS OF WAR



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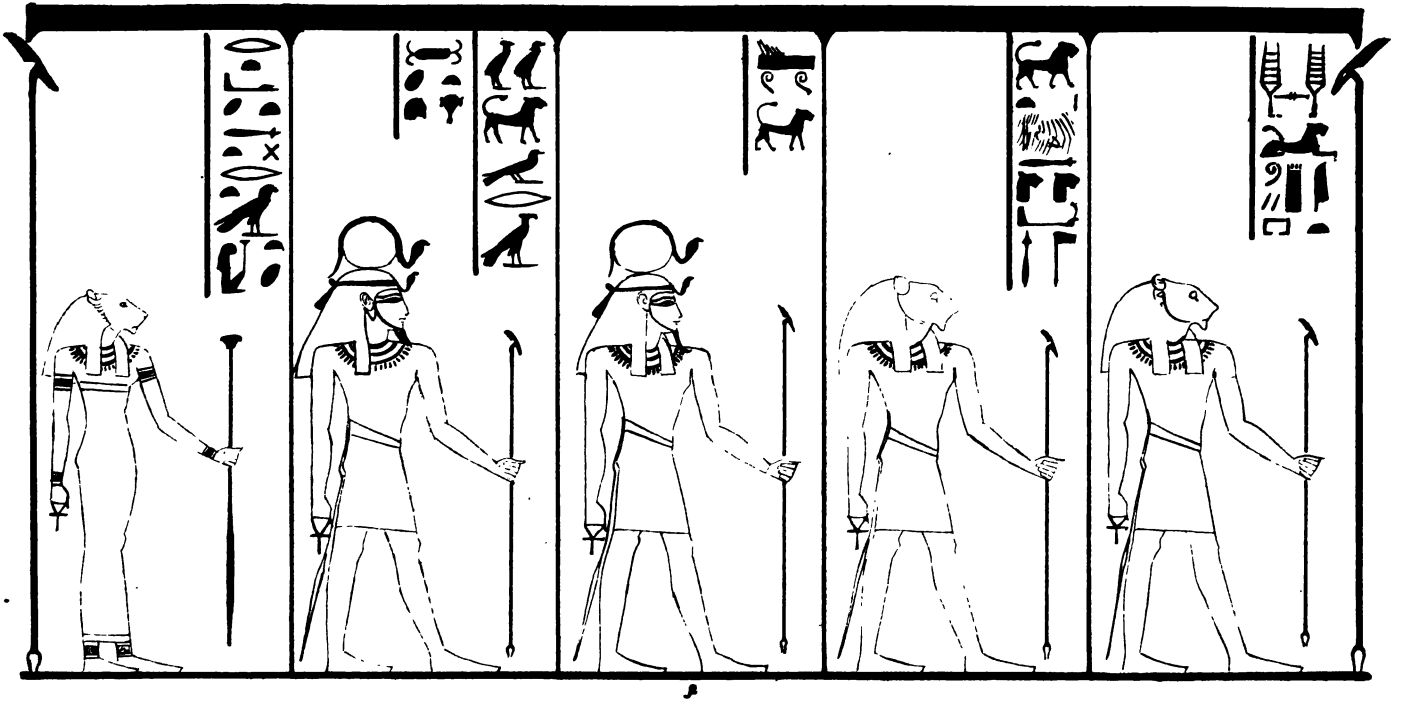

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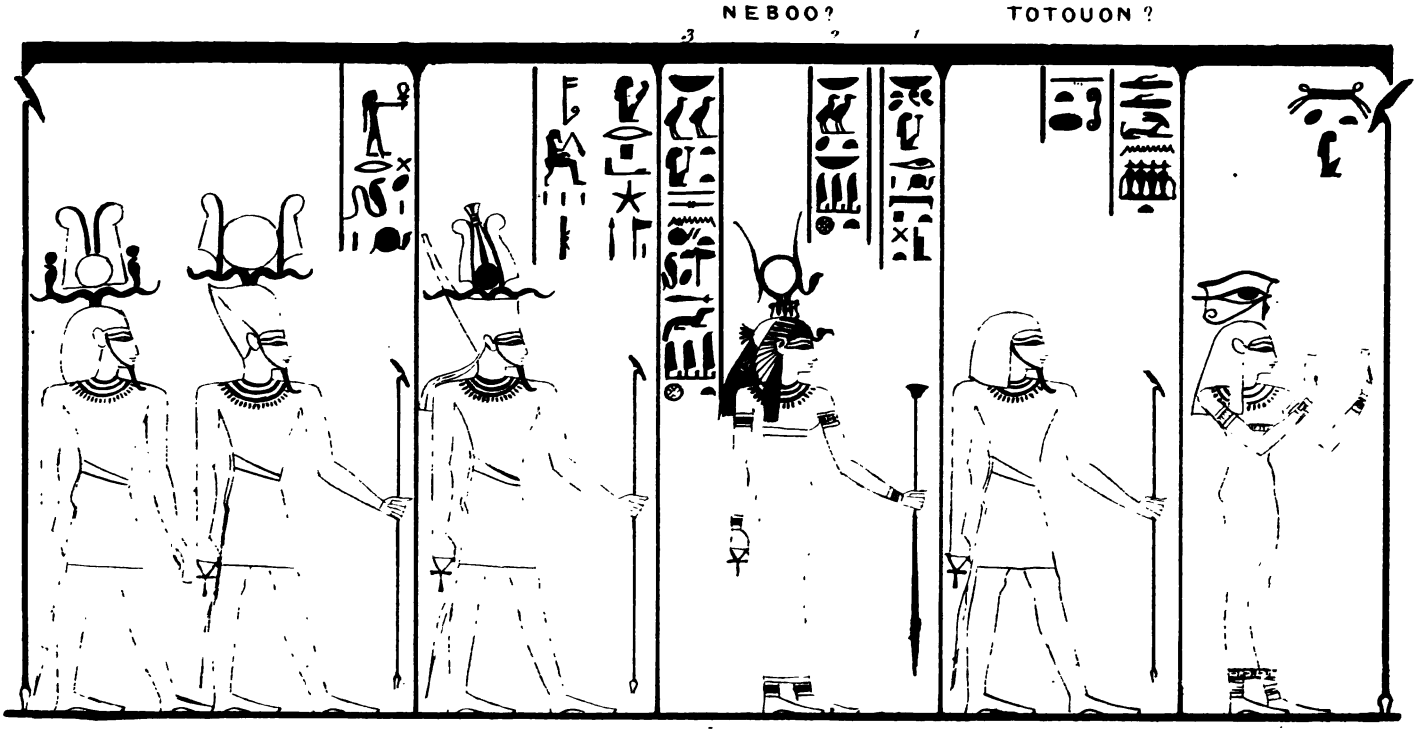

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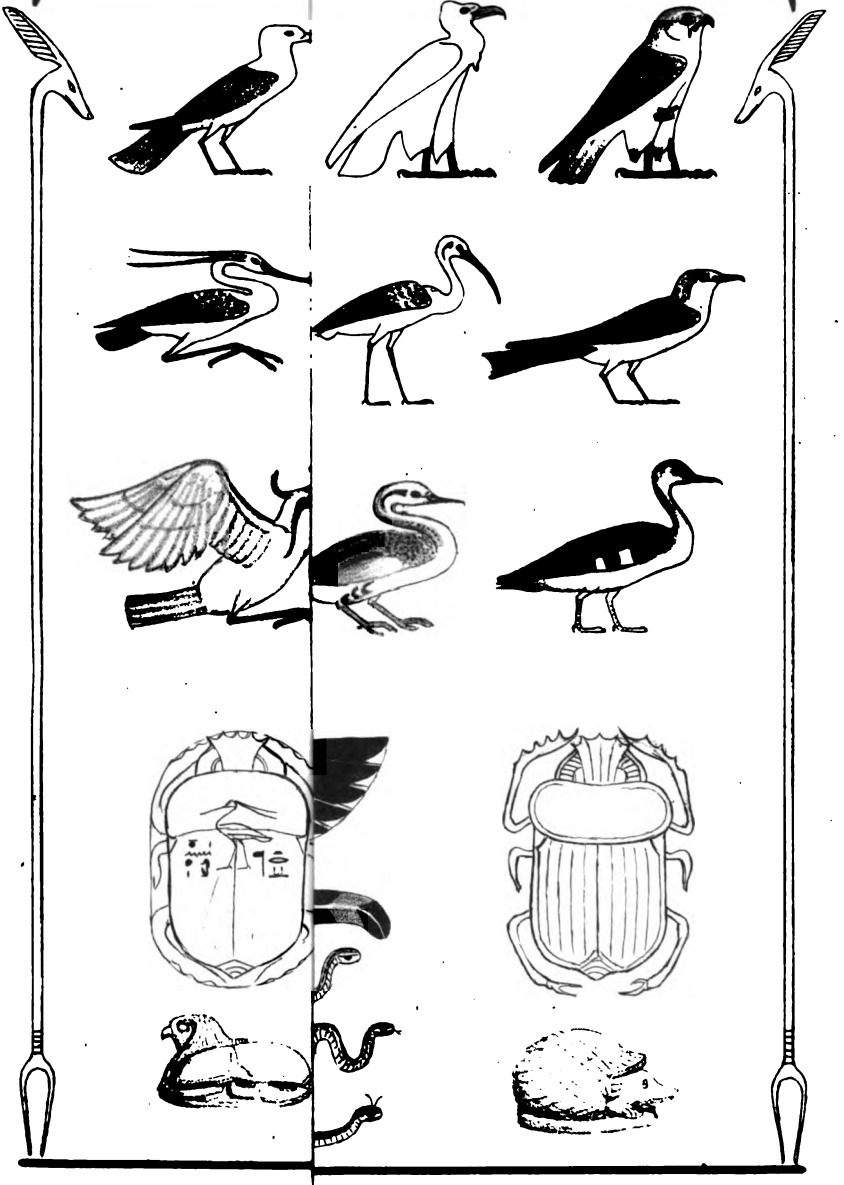

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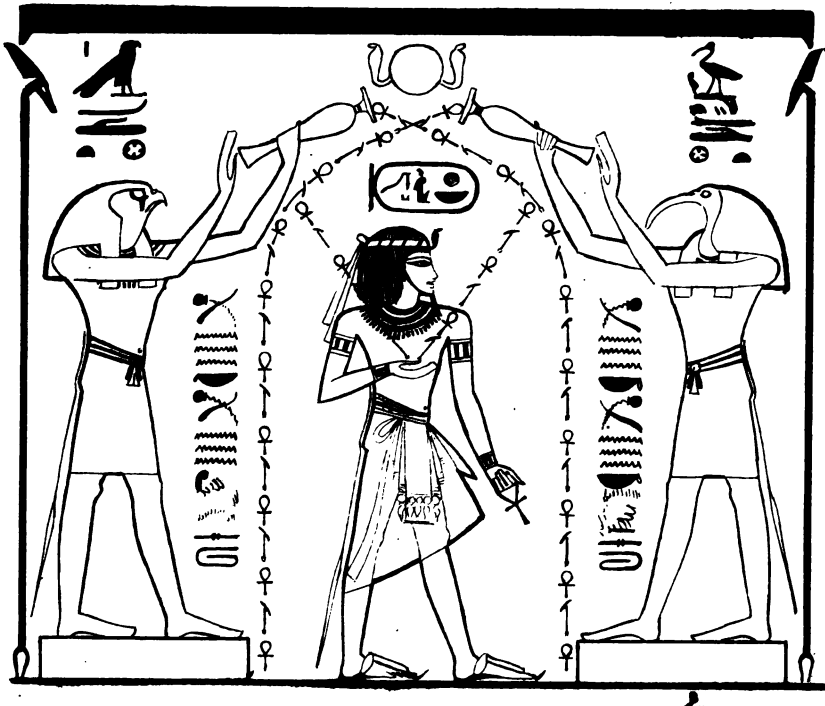

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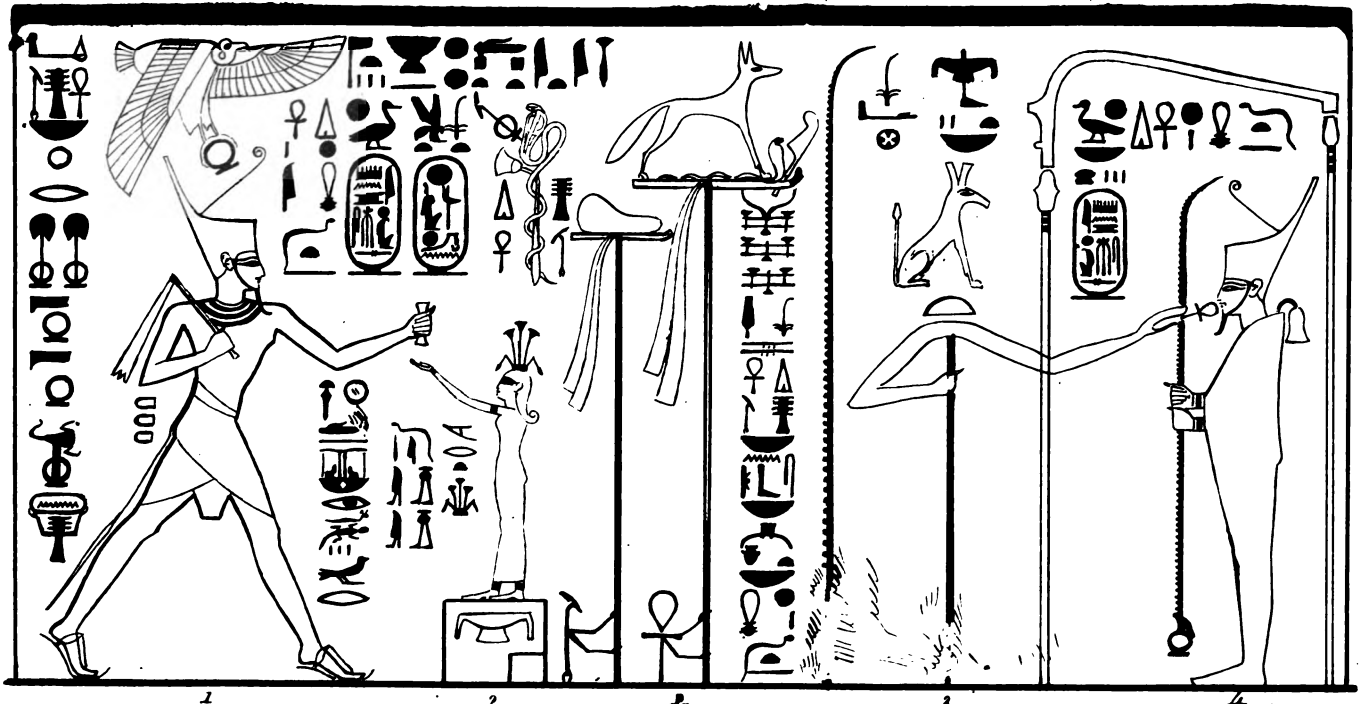

THE KING RUNNING INTO THE PRESENCE OF THE GOD. MEMNONIUM.

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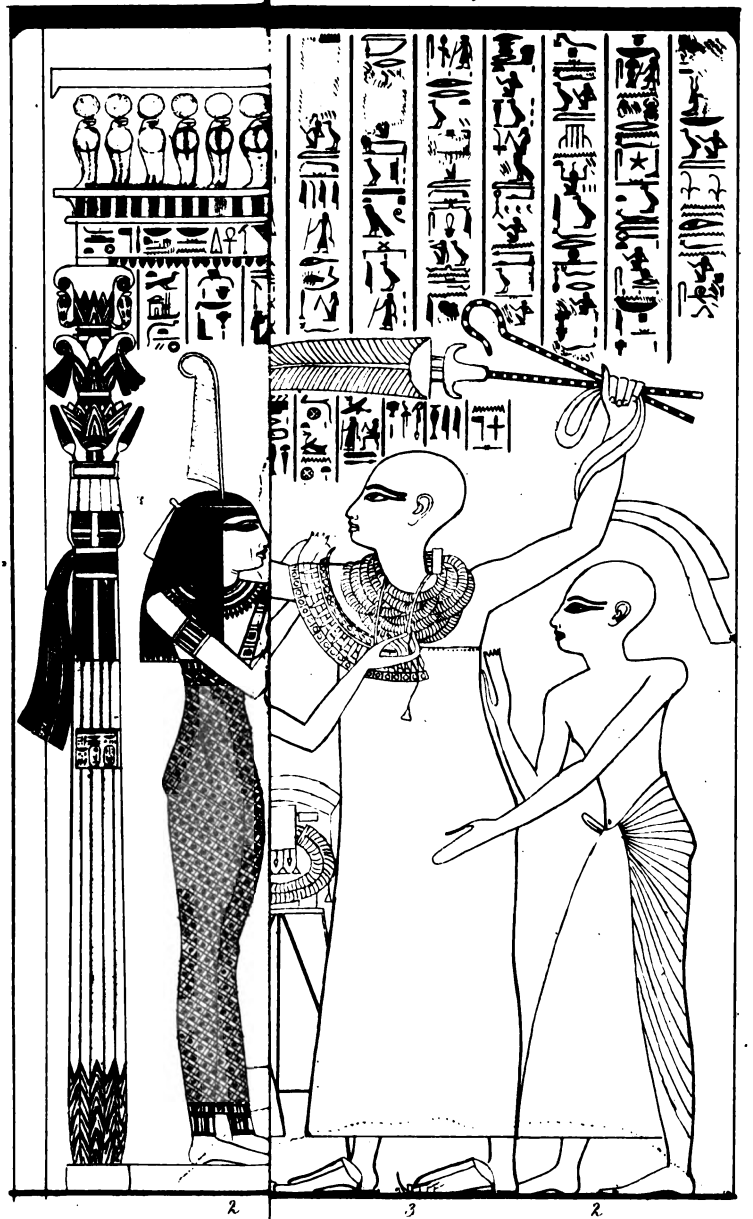

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Gen. Chap XLI. Ver 42.

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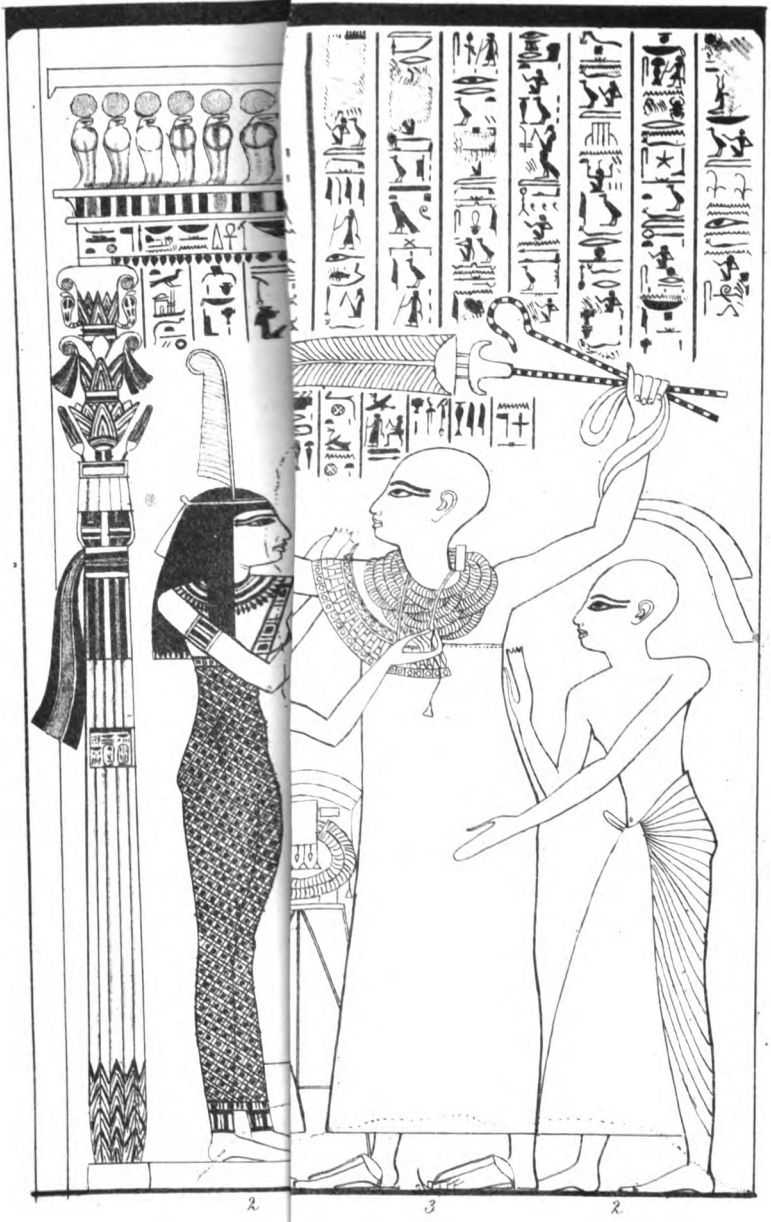

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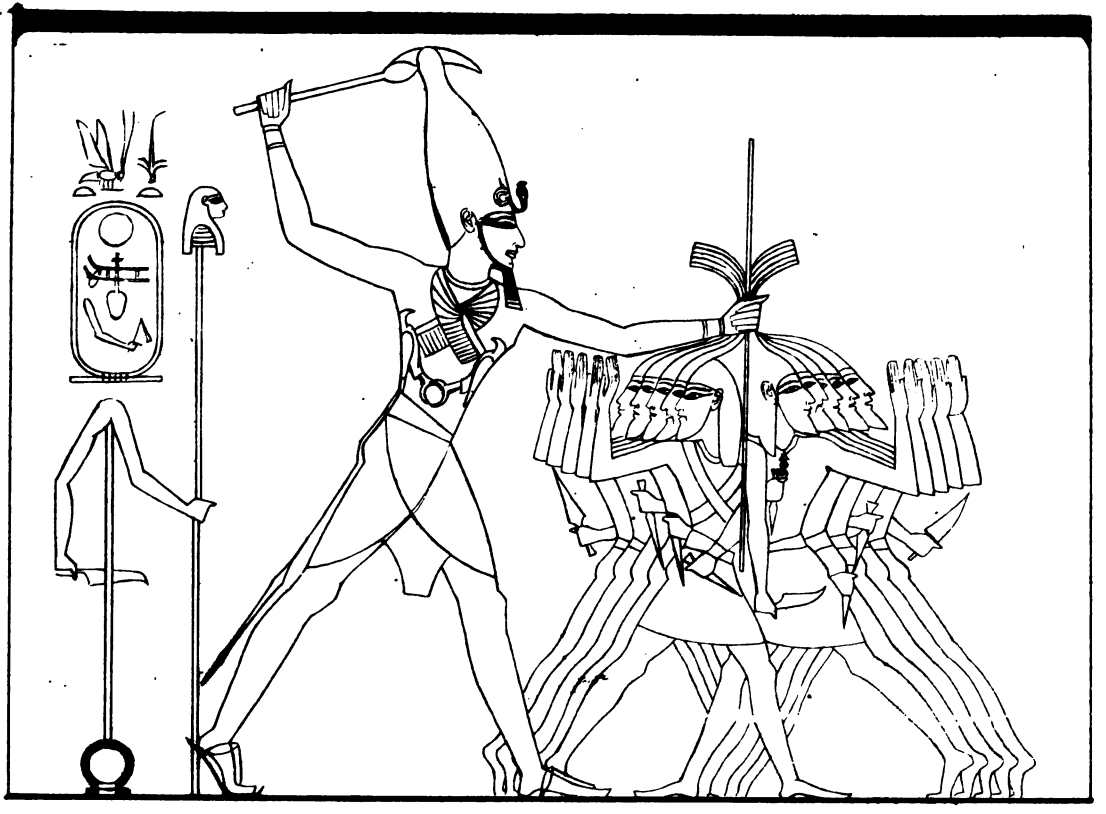

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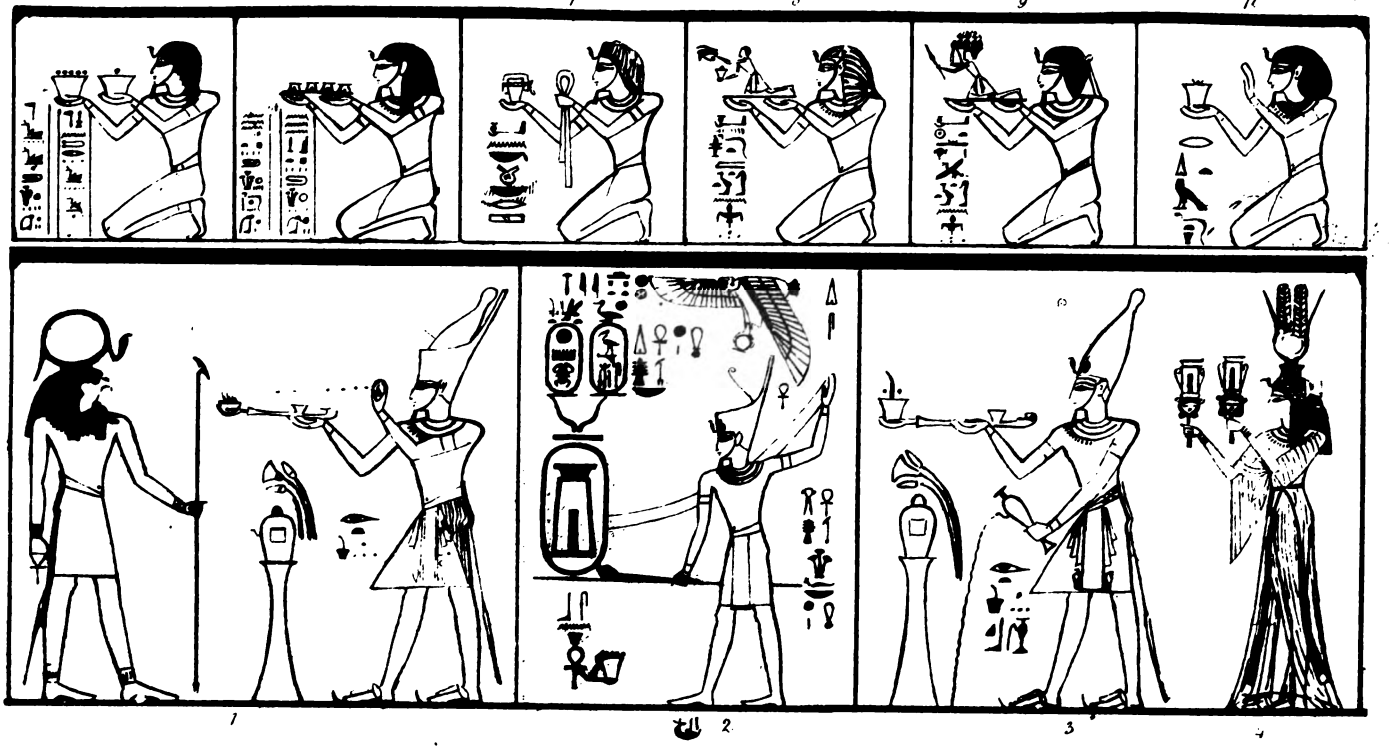

VARIOUS OFFERINGS PRESENTED TO THE GODS.

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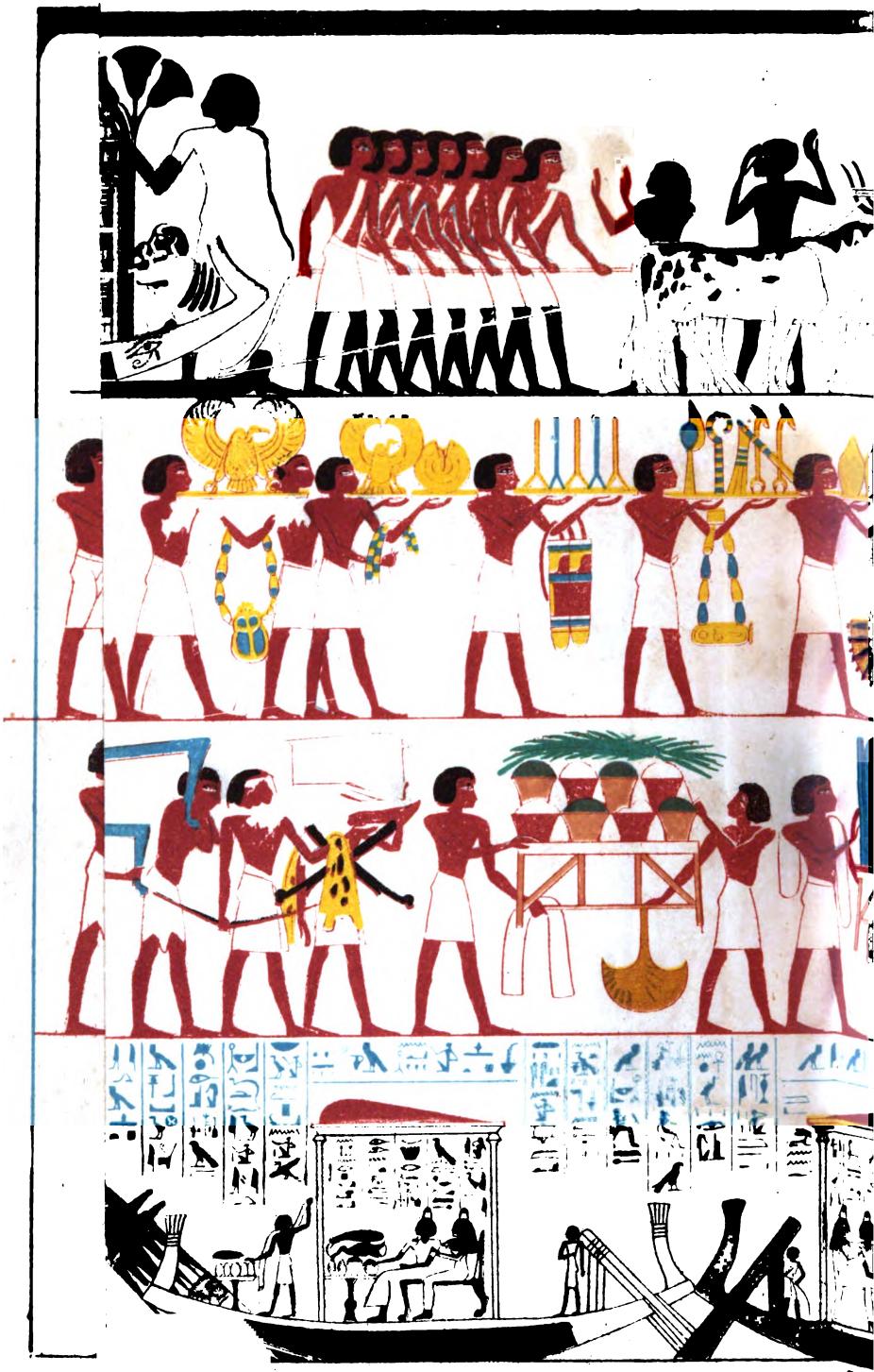

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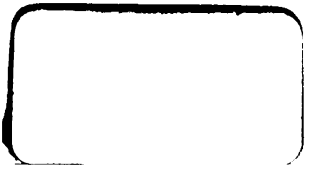

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